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Tavoy.

NOTES ON SOUTHERN TAVOY.

Mr. Mason has furnished us with the following notes on Southern Tavoy, with the accompanying map, which was also sketched by himself, and it may be relied on as being most accurately drawn. The map, for convenience sake, we have placed on the third page.

This paper from Mr. Mason, deserves the special attention of every one who would inform himself upon the subject of missions to the heathen; for, although his remarks are made in reference to a particular people, they are, most of them, susceptible of general application.

My first excursion in this region, was through the Burman villages near the coast, among which I distributed a large box of tracts; and, although I have never heard of any results as respects the Burmans, I have met with one or two instances among the Karens that obtained them, of being rationally convinced of the truth of Christianity, through their instrumentality, though not converted. On my return, I came up among the Karen settlements in the hills east of the Burman villages. At Tamenmataoa, I met with a Karen prophet who had a curious temple, in which he and the inhabitants of the neighborhood were in the habit of assembling, to sing, pray, and consult the demons; but, professedly to me, with the design of worshipping God. I succeeded in persuading the prophet to consent to the destruction of many things in this temple that seemed to me inconsistent with the worship of God, and his own people burnt them up; while all promised to worship God as I directed.

I afterwards learned, that the pro-

phet was true to his word, but the people were so exasperated with him, because he would no more consult the demons, when they were sick, that they drove him out of the settlement. I saw him once afterwards in Tavoy, where he came to make me a visit. He professed himself a believer in Christ, and declared that he intended to live accordingly; but what became of him afterwards, I was never able to learn. At Pyee-khya, though no one appeared to give special attention to the truth, I found in succeeding years, that in one or two instances at least, the seed had fallen on good ground. A man and his wife early requested baptism, but I had so few means of becoming acquainted with them, that their admission into the church was deferred from time to time, till one of the parties died; but, I believe, in the faith; and the man afterwards received the ordinance at Mata. From Toungbyouk, I had the pleasure to see a little company of men and women come into my study at Tavoy, led by one of br. Boardman's converts that lived there, who had walked up to Tavoy to be baptized. Their baptism was deferred to obtain further evidence of their conversion; but they ultimately became the germ of a little church, that has gone on increasing slowly, in almost every successive year. It was pleasing to see, a few months ago, when I visited them, the improvement that Christianity had wrought in their external circumstances. The leading men, almost from the time of their admission into the church, abandoned their wanderings, and began to plant trees; and now, instead of nothing about their dwellings but the tall grass, almost as high as their houses, or a few plantain trees hung round with their dead

leaves, the eye is refreshed with the deep green foliage of the jack, and the citron bending under its fruit, with the graceful areca palm towering to the skies, and the red pine-apple crowded around its base. Exotics, too, are not wanting. A few mulberry, coffee and Bengal guava trees, brought from Tavoy, are distinguished by the stones piled around their feet to defend them from incautious steps; while indigenous flowers, as the fragrant clerodendron, "the pride of the Javanese," and the many-flowered jessamine,* here and there entwining itself around the branches of the loftiest trees, diffuse their grateful odors all around.

The whole country depicted on the map is a field on which the seeds of truth have been sown broad-cast, some of which have sprung up here and there, with different degrees of vigor. In the valley of the Ka-nyen, west and south of Toung-byouk, are several younger members of families, who are impressed with the force of truth, and who would willingly abandon their demon offerings, and acquire Christian habits, were it not for the influence which the old people exert over them. Others, though not Christians, have Christian relatives, who pray for, and visit them; and I cannot resist the persuasion, that the Lord has some people to be gathered in on these banks. Pai, further south, has been the scene of hopes that remain to be realized. I have seen truth operating on the minds of men in that settlement, which, when left, has produced no fruit; though assistants have been repeatedly located there. One poor leper, however, that I encouraged to come to the hospital, in Tavoy, gave some evidence of being a Christian before he left, and several years ago, I baptized a native of this valley, who is now a useful assistant.

On approaching Palouk, we find here and there, as we go down San-to creek, people that are professedly convinced of the truth of Christianity, and who say that they expect ultimately to become Christians; while on nearing the banks of Palouk river, we find ourselves in the midst of a little Christian settlement, where there is a small church of twelve members, with several inquirers, in their neighborhood. Between this place and Pyee-khya, are inhabitants at short intervals, and that whole district seems to me, at least,

more like a Christian than a heathen country; for the great proportion of people met on the roads, are either Christians, or people professing themselves believers. At Pa-tsau-oo, I have baptized fifty-five persons, and at Pyee-khya, sixty-seven; all of whom live scattered here and there over the district, in small communities, in the midst of others more or less convinced of the truth of Christianity.

The Tamenmata, and Palaw vallies are principally peopled with Pghos, and which I therefore regard as belonging to br. Brayton's parish; but beyond the Pgho settlements at the head waters of Palaw, is a small community of Sgaus; among them I have baptized seven persons.

There is no people, short of "the isles of the sea," that afford the encouragement to labor that the Karens do; no nation that, with Christian effort and the blessing of God, would so soon become a Christian nation. But then, those efforts are required, and that blessing is necessary.

It is to be feared that the magnitude of the work is not properly appreciated; and that the little successes at the commencement of the work have led some to reach the end in imagination, without treading the weary steps that lie between. The admission of members into the church, is only the beginning of our labors. To empty the dark chambers of their hearts of the trash with which they are so closely filled, and store them with the treasures of Christian truth, is no ordinary task. The immense chasm between a civilized and an uncivilized mind, is but little seen, except by those that are conversant with both. "When we think," says Brown, "of what man is, not in his faculties only, but in his intellectual acquisitions, and of what he must have been, on his entrance into the world, it is difficult for us to regard this knowledge and absolute ignorance, as states of the same mind." Now, such is the difficulty we meet when we contemplate the almost absolute ignorance of the mind of a Burman or a Karen, in connection with "a mind which is enriched with as many sciences as there are classes of existing things in the universe, which our organs are able to discern,—and which has fixed and treasured in its remembrances, the beauties of every work of transcendent genius, which age after age has added to the stores of antiquity." Intellectual poets, and still more intellectual phi-

* The *Jasminum Multiflorum*, if I am not mistaken.



losophers have misled us with the idea, that "if all human science were to be divided into two portions, the one comprehending what is common to all mankind, and the other only that stock of truths which is peculiar to the wise and learned, this latter portion would seem very trifling in comparison of the other." However correct such opinions may be when confined to Christian and enlightened countries, nothing can be more erroneous if extended to "all mankind."

To picture in imagination the naked ignorance of an inhabitant of this country, divest yourself of all the knowledge that you possess, which is unknown to him. Take away your knowledge of the earth—its form, its internal structure, its minerals, its vegetable productions, the various races of birds, beasts, fishes, reptiles and insects that are found on its surface or in its waters; and the numerous tribes of men, their varied characters, customs, manners, religions, political institutions, civil and social state; and leave nothing on these subjects but what has fallen beneath your own observation, or been communicated orally by your untravelled neighbors, in a land almost shut out from foreign commerce.—Then take away your knowledge of history, of the various revolutions that have agitated the world; and of biography, of the numerous individuals that have figured on the stage as beacons to be avoided, or as examples to be followed; down to a few lying records or uncertain traditions of the previous history of your own country. Next dismiss all correct knowledge of the planets that roll over our heads; their distances, their sizes, their motions, and the various phenomena produced by their motions—of the tides that lave our feet, the rains that pour on our heads, the winds that whistle round our dwellings, the lightnings that flash in at our windows, and of the thunder that shakes the eternal hills—of chemistry, of geometry, of trigonometry, of mensuration, of surveying, of navigation, and of numbers, down to a knowledge of the first principles of arithmetic.

There still remains to be removed, all your acquaintance with the improvements in the arts, from the days of Tubal-cain, down to the age of railroads, gas lights and daguerrotype. All your knowledge of machinery in its various departments and wonderful effects; of agriculture, of printing, of

sculpture, of painting, and of medicine. Pause, my dear brother, at every item mentioned, and they might be increased ten-fold, and deliberately disrobe yourself of all the knowledge connected with it, and what a naked savage you will find yourself! Walk down Washington street, and stop before every various mechanic's shop and professional office; look at every different manufacture in the numerous stores; and after casting away almost all your knowledge of what you behold, look at yourself; and then, and not till then, you may form some correct conception of the mind of a Burman or Karen, as respects the single item of the stock of general knowledge. Not only is there the want of all this knowledge, but what is of still greater value, the discipline to which the mind is subjected in acquiring it, is also wanting. A mind without knowledge and without discipline, is the mind of a child; and such is the most favored aspect under which the minds of the natives of this country appear. To say they are full grown children, is saying too much in favor of their intellectual character; because it throws into shade their demonology, and its thousand auxiliary superstitions with which their minds are crowded. It may, however, be safely said, that their minds are characterized by nothing so much as a childish imbecility. In the first years of my labors among the Karens, I preached in Burman, and a Karen assistant interpreted into Karen; but so soon as I began to understand the language, I found that he retained the Burman idiom with all its inversions and complex sentences in his interpretations, which must have made half of what was spoken quite unintelligible to a Karen, who knew nothing of Burman. When I told him that he ought to take the sentiment and express that in Karen without regard to the Burman words or their arrangement; he replied, "I never thought of that. I never think anything about the meaning myself." At the time when there were only two or three tracts in the language, an assistant that I had placed at Mata, to teach school, not having books enough for his pupils, undertook to translate one from the Burman; and with the New Testament and numerous religious tracts before him, he selected one on astronomy, which I doubt whether he understands to this day; certainly he did not understand any thing about it then. Notwithstanding

a long acquaintance with the people has banished the romantic expectations in respect to their intellectual character, with which I entered the mission; notwithstanding my present expectations are of the soberest character, I am still, from time to time, truly astonished with some new discovery of their want of judgment and efficiency. A short time ago, I saw one of our best Karen assistants, when a stranger came into the zayat that he occupied, take down Luke, and after reading the first chapter, remarked to the man, "It is very good reading, but I do not understand it very well. I would not venture to explain it. Matthew I have studied; that I understand and can explain." Yet though Matthew was lying side by side with Luke, the propriety of selecting that to read to a stranger which he understood, and could explain, never seemed to occur to him.

The supporters of missions, and new missionaries may therefore be expected to attach too much importance to native assistants as independent agents. Facts, too, prove that such is the case. Mr. Malcom says, "Regular churches with pastors and deacons, should be formed at the earliest possible period in every place." No reasonable man will ask a better proof of the injudiciousness of this measure, as respects pastors, than the fact that he adds—"Ordained ministers are very few—in all the Burman and Karen churches, I found but one." Missionaries would be ready enough to ordain the assistants, if a thorough knowledge of their character did not forbid. I was intent, for several years after I entered the mission, on giving ordination to some of the assistants around me, as my printed journals to some extent show, but further acquaintance with the native character has raised insuperable obstacles in my mind; unless the circumstances were so peculiar that the ordinances were required to be administered where a native could go, but a missionary could not. We may see then, why "the missionary is all in all, and at his departure or death, every trace of his work may disappear." It is in the state of the people, and not because they have no ordained ministers. They are not very nice about church order. They would not be long in getting over the difficulty of having no ordained ministers. The single ordained minister, "in all the Burman and Karen churches," became such by baptizing some people, in a

wholly unauthorized manner, that wished for the ordinance when the teacher was away; and after he had thus committed himself, it was deemed best to ordain him.

The manifest inference to be deduced is, the importance of communicating knowledge to the people, and of disciplining their minds. They can learn as well as any other people if they choose. Here, however, we are met with another difficulty. Look back to the time when you were a "school-boy, crawling unwillingly to school," and you will find, that before you had acquired knowledge to some extent, you were utterly unwilling to make sacrifices to obtain it; and if your parents had been as ignorant as yourself, at that time, it is almost certain that you would not have gone to school at all. Now this is precisely the condition of the natives of this country—more especially of the Karens. Child and parent are alike ignorant, and, of course, alike unwilling to make sacrifices to acquire knowledge. What is called seeking knowledge for its own sake, is wholly unknown in this country. The children of unbelieving parents very rarely come to our schools at all, and it requires no small exercise of Christian principle for the Christians to send theirs; for it is very difficult to make them see any advantage in learning, however plain they may appear to our eyes; and as we have to keep repeating the exhortation for them to have their children instructed, they naturally enough take up the idea that they are conferring a favor on the missionaries, when they send their children to school.

As a general thing, neither parent nor pupil feel under any obligation to the parties that provide them food, and raiment, and books; nor to those that bear with their perversities, impart to them patient instruction, and watch over them in sickness. The reason that mission schools are so crowded on the other side of the bay, is, that English is taught in them, and a knowledge of English opens the way to many profitable employments; which is a sufficient inducement for the money-loving Hindoos to risk their children among the missionaries. We have no such inducement to offer, and hence the difficulty of the work. Still the difficulty must be met, but it must be met by more adequate means than have hitherto been used. In the Tavoy and Mergui churches (Karen), there

must be more than five hundred members; yet if Mrs. Wade should even get back this season to keep school, there will be scarcely five per cent. of children under missionary supervision. There *must* be more *direct* labors among the people, or every thing, instead of advancing, will go retrograde. There *must* be more preaching, more teaching, more praying, and more permanent labors among them, if they are ever elevated to the rank of a Christian nation. God has providentially thrown them into the arms of the American Baptists, and if they do not put forth efficient efforts for their renovation, no ordinary amount of guilt will rest upon them. To the Sandwich Islands, embracing a population of some 100,000, the American Board have always directed special effort, because they were, from the first, a people of special promise. In January, 1840, they had, male and female, eighty-six missionaries, and they are now reaping the reward of the judicious cultivation of a promising field, in the thousands that are "asking the way to Zion, with their faces thitherward." Do so with the Karens, and it is as certain to my mind as that the sun will rise to-morrow morning, that the like results will follow.

There is another reason why the Board should fully occupy the ground without delay, and that is, the Catholics have their eyes upon the Karens, and there is every reason to believe that they will ultimately take measures in earnest to form stations among them. The only reason, that I heard a priest offer, for not doing it now, was that they had not money enough to form such an establishment among them as he deemed necessary to ensure permanency and success. Now, we know that the Catholics never want money long for such objects, and we ought to learn a lesson from what is going forward at the Sandwich Islands. The Karens seem to be well known in France. I sometimes see "*Les Annales de propagation de La Foi*," and in one of the recent numbers I find, in an article on India, the Karens spoken of as a promising field for their operations, without the most distant reference to the labors of Protestant missionaries. One would think from what is there written, that no attempts to evangelize them had yet been made. In other places, however, they condescend to notice Protestant missions in India, but it is only to prove by Mr.

Malcom's book, from which they furnish numerous extracts, that they are a complete failure. They say, that according to Mr. Malcom, the only question is, whether the present course under some modification ought to be continued, or the work of missions be abandoned entirely. On the same authority, they speak of those that have been educated in the mission schools as being worse in their conduct than heathens. I have seen nothing, however, in the book, quite so bad as this. They profess to translate an article from a *Protestant* paper in Boston, containing these doctrines, and this article, or Mr. Malcom, I forget which, is made to speak of the "*succès incomparablement plus grand*," which has accompanied the labors of Catholic missions. To any one disposed to compare Catholic with Protestant missions, to the disparagement of the latter, as has often been done, I would recommend these "*Annales*." The journals that they contain of the Catholic missionaries in India, let us into the secret of their wonderful success. It will be seen, they themselves being witnesses, that their converts are pagans still, that the change is in name, not in heart. In one number, a missionary, after describing rites of the Catholic Christians which correspond precisely to heathen ceremonies that I have seen performed by the Hindoos, with the mere change of idols, adds,—"*Pagan rites will be easily recognized in them, but the spirit of the church has always been to comply with the weakness of our nature, and to accept, when applied to the service of God, every thing which is not absolutely reprehensible in the religious customs of the nations.*" In another letter, a priest visiting a distant part of the country, says, "*I have found the people more idolatrous than Christians.*" Now, I appeal to you if it be not *cruel* to compare, as is sometimes done even by Protestants, the success of Protestant missions with such success as this.

A very gentlemanly Catholic priest was settled here a year or two ago, and I made his acquaintance with the hope of being useful to him. I thought over numerous champions for the Protestant faith who had been priests and monks, and felt encouraged to attempt the conversion even of a jesuit. But alas! success has not equalled my expectation. I have found him as blindly devoted to his church, as ever man was in the darkest ages of popery.

Like all Catholics, with whom it has been my fortune to become acquainted, though one of the politest men of the politest nation, he can hardly be civil when his religion is attacked. I lent him Nevins's *Thoughts on Popery*, and he returned them to me with some running notes on the work, in which there is a sufficient sprinkling of "it is a lie," and "a new lie on your part, Mr. Nevins." Still, he is certainly the most liberal of his class with whom I have met. He was among the southern Karens some time ago, and the Christians that he visited told me that he said to them, "Well; you are believers. Very good; I will go where the people have not yet believed." Such conduct is certainly handsome; and if we do not occupy the ground, I see not how we can reasonably complain of him as an intruder, should he enter in. I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uninstructed, their children are growing up in ignorance for want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezek. 3: 18, 19 come to my mind. I have delivered my soul.

Arracan.

JOURNAL OF MR. ABBOTT.

The following journal, by Mr. Abbott, embracing a missionary tour among the Karens, including a period of nineteen days, from Dec. 24, 1840, to Jan. 13, 1841, during which he baptized fifty-seven persons, will be found to be deeply interesting. Our missionaries, it will be recollected, are for the present excluded from the Burman dominions. Missionary labor is confined for the time being almost exclusively to the Karen [population of those dominions, and this is performed through assistants. The Karens are a people made ready for the reception of the gospel, nor does their conversion to Christianity seem to be at all retarded by the

great persecutions to which they are subjected. All our missions among this people seem to be enjoying a good measure of prosperity, which should be an occasion of devout thankfulness to Almighty God.

It will be seen from Mr. Abbott's journal, that there is a difference of opinion among the Burman authorities as to what course should be pursued towards the Karens in consequence of their tendency to embrace Christianity; and there is some reason to hope that a fear of their emigration to the British possessions—an event which we think not improbable, should their present disabilities be continued—may lead to milder measures.

Dec. 24, 1840. Commending my wife and son to the care of that God whom we serve, left Sandoway at 10 o'clock last evening, for a visit to the Karens on the eastern frontier of this province. Am indebted to the kindness of Dr. Morton for his schooner of some 15 or 20 tons for my trip, free of expense. As the sailors required none of my aid or advice, I enjoyed a quiet night in my berth. Awoke this morning at day light, finding myself far from land, "out to sea."

The coast presents one continued succession of broken, irregular hills, covered with jungle—apparently one vast howling wilderness,—the Arracan mountains, far away in the distance, rearing their majestic heads above the dense masses of clouds which hang around their base. There are villages along the coast, but they are "few and far between," situated on the small streams which flow from the mountains, and being surrounded by trees and shrubbery, cannot be seen from the sea. In many places, the hills extend quite down to the shore, and not unfrequently, high rocky points project into the sea a mile or more, rendering the navigation of the coast, dangerous in the extreme. Where the coast is level, it is mostly covered with groves of mango trees, and at high tides with salt water, and from these marshes, which in fact cover a great part of the level lands of Arracan lying on the coast and large rivers, arises a miasma impregnated with fever, and cholera, and death.

25th. The wind was high through the night, and our little schooner rolled from side to side, obliging me to use some exertion to retain a place in my berth. Weighed anchor at day light, and the wind being still favorable, our little bark

bounded over the waves in grand style, till 2 o'clock, P. M., when we anchored in the mouth of a small river, off Goa. Immediately went on shore, and walked through the place, which is delightfully located on the north bank of the river, near the sea, and being surrounded with cocoa-nut trees and other shrubbery, is altogether a charming spot. There are some one hundred families, all Burmese. A plain extends back a mile or more to the hills, and up the coast, ten or twelve miles, dotted with small villages. The land being excellent, affords an inviting field for cultivation and pasturage.

I take lodging while I remain, in a small zayat, erected on the beach for the commissioner of this province, who is expected here soon. Reports are rife in town, relative to the excitement near Bassein, arising from the Karens learning to read the "white book," (a term applied by the Burmese, to Christian books and tracts) which the Burmese government consider quite equal to open rebellion.

26th. Spent the day in the zayat, surrounded by groups of people who came to get a glimpse of the "foreigner," excited by curiosity. One character among the number, who appeared to be the oracle of the village, came up and asked for a book. I gave him a volume of bound tracts, and although he was very talkative and self-conceited, I refused to enter into a discussion with him relative to the merits of his creed. When he had talked himself out, I succeeded in gaining his attention, while I preached to him the gospel, and pointed him to the Saviour of the world, as fully as my limited knowledge of the language would enable me. The group which had collected, listened in silence. I find there are books and tracts in these regions, which were received from missionaries at Rangoon. Many of these books are read, and away in this mountainous wilderness very many of the people are acquiring a knowledge of the Lord. At Bassein the officers of government lately made search, not only among the Karens, but also among the Burmans, and a large number of books were collected, and burned publicly in the streets. Still there are very many dispersed through the country, where they will remain concealed, I trust, from the vigilance of official search.

27th. Sabbath. "This is the day the

Lord hath made," but O how different are the scenes here witnessed, from those which cast such an impression of joy and gladness upon this blessed day in Christian lands! One Karen Christian only with me during the day, who sits in a corner of the zayat reading his Bible. A few people call at the door, and cautiously look in to gaze at the stranger. One Karen man from a small village near, came in at evening, and asked for baptism. He and his wife are the only Christians in the village, all the others being decided opposers. As I am to remain near a few days, deferred his baptism, that I may have a better opportunity to enquire into his character.

28th. As the larger Karen villages are still further south, left Goa at day break this morning, and ran down the coast with a good breeze, and anchored at evening at the mouth of a creek. A small Burman village lies on the shore called Megezzin, and the Karen villages up the stream are known by the same name. Too late to go to the Karen settlements this evening, am consequently obliged to spend the night on board.

29th. Left my vessel at sunrise in a small canoe, and in three hours reached a Karen village of fifteen families. The people immediately assembled in the house of their chief, which is prepared for holding worship. The gospel was first preached here, two years ago—soon after my visit to Bassein. There are Christians in every family. A few I have baptized at Sandoway—others have been waiting impatiently for me to visit them at their own homes. An old Karen chief from one of the nearest Karen villages on the Burman side, about two days distance over the mountains, informs me that the Karens in that section have been fined a large sum for learning to read the "white book." His share of the fine amounted to eighty-three rupees. He has come over this side, to select a spot to locate, hoping to escape, with all his family, from the oppression of the Burman rulers. At evening, forty at worship; seventeen asked for baptism.

30th. Baptized ten in the morning. A more than usual solemnity pervaded the congregation, and the season was one of joyful interest to my own soul.

31st. Baptized thirteen; all live in this village. After the strictest enquiry both in public and private, relative to their moral character, the

evidences of their change of life were fully established. All have been Christians more than a year, and they have acquired an amount of Christian knowledge almost incredible. Myat Kyan, one of my best assistants, lives here, and is the pastor of the church in the village. He is a good man, studied with me during the rainy season at Sandoway, and is prepared to instruct and guide the people in the way of life.

Bléh Poh came in from the Burman side during the day with a company of friends. He gives a more detailed account of the oppressions of the Christians near Bassein. He states that eleven Christian chiefs (whose names he mentions) have been arraigned before the tribunals of their country, imprisoned and fined, for embracing the religion of Jesus, and learning to read the "white book." These Christians are the magistrates (in petty matters) of their respective villages, under higher Burman officers—and are the patriarchs of their people. Some of them have sixty and eighty families, others only eight or ten, under their jurisdiction. Although they were fined in all eleven hundred and eighty one rupees, they deem it a light oppression, as the people of their charge are mostly Christians, and the sums were cheerfully raised by voluntary contribution. A question naturally arises, whether they can, consistently with Christian principle, pay such fines. They have their choice—pay the money or suffer. And it should be understood, that a refusal to pay such a tax, would be construed into open *rebellion*. And woe, woe! to the man in that land of despotism, on whom that accusation falls!

The Christians are not required to give any pledge to worship the priests or pagodas, or to renounce their faith. When these chiefs were called up before the governor of Bassein, they were asked if they worshipped the foreigners' God, and read the "white book?" "Yes," replied one, "and many of the Burmans also, your own people, read the 'white book.'" After a few similar questions, the governor told them they were fined so much; and committed them to prison till the sum should be paid. They were treated with a good deal of kindness for prisoners in Burmah. Their friends hearing of their confinement paid the money, and they were liberated. What would have been the result had they refused to pay the fine,

I think it not difficult to conjecture,—tortures and death!

The Christians deem it a special interposition of divine providence, that their rulers were allowed to go no further, and that they escaped any severe suffering, without (as they think) the sacrifice of Christian principle. Did the Burmese officers require them to renounce their religion, I think many among the thousands who are nominal Christians, would equivocate to save their lives. But a great many, I am confident, would suffer martyrdom with unwavering fortitude.

Jan. 1, 1841. This first day of the new year has been one of painful interest to my soul. Several of my assistants arrived in the morning from the Burman side, having eluded the grasp of their pursuers, who were sent by the governor of Bassein to apprehend them. They left their homes in the night, and made their way through the jungles to this place, where they expected to find me, as I had appointed a meeting *here* some four months ago. If these assistants are caught, new trials and sufferings doubtless await them.

Preached at evening to a large and intensely solemn congregation, from "Christ, the good shepherd."

2. Baptized eleven in the morning, who are from a neighboring village. In the afternoon lectured my assistants from Titus i. 6—12. At sunset held a meeting, and nineteen asked for baptism, who have come in during the day from villages near. In the evening expounded the parable of the "Tares of the field." After evening service, my old companion—"great heaviness of heart"—entered my bosom. Not the first time I have invited such visits, by attempting to pierce the gloomy cloud—so portentous, that hangs over the heads of the disciples of Jesus.

3. Sabbath. After morning service, baptized nineteen—a more solemn company of Karens I never saw together; never did I enjoy such freedom in preaching to them the gospel.

4. In the morning Shway Meing arrived from the east, with several associates. He has been wandering about in the jungles eleven days to reach this place to meet me, when it is only four days in a direct course. A friendly Burman officer informed him some time since, that he must keep himself quiet, as the governor of Bassein had his eye particularly upon

him, as a leading character among the Christians. This man moreover felt himself implicated in the accusations against "Shway Meing," as the latter lives within his jurisdiction. As the affair became more threatening, he told Shway Meing that if he would save his life he had better renounce his religion at once. But being assured by this faithful disciple, that let what would come he never would deny his Lord, he replied, "then you must flee." Soon after, a Karen Christian informed Shway Meing that men were coming in pursuit of him. Leaving his family with a brother, he retreated to the back villages.

His friends immediately pulled down his house, (which by the way was not much loss, as a few days labor will rebuild it,) and when the officer arrived, finding not even a habitation, they gave up the pursuit.

In conversing with Shway Meing, I asked him why he presumed to come to the English territory, to see me at this critical juncture, knowing as he did that that fact, if known to the Burman rulers, would, in case of his apprehension, exceedingly aggravate his sufferings. He replied, "I wished to come and see the teacher's face, hear his voice, and go home and die."

Baptized nine at noon from the Burman side, and distant villages to the south in this province. One of the number is a brother of Bléh Poh. During his examination I enquired of him, whether he would be able to endure persecution, and if necessary, suffer death, or whether he would deny his Lord? He hesitated, and rather thought he should not do as Peter did. I asked him if he dare testify before God and that congregation, that he would endure unto death? "I am afraid, teacher, I dare not." I needed not so solemn and fearful a declaration, to convince me of the genuineness of his conversion, but had other reasons for wishing to elicit a direct answer. I had learned from the assistant that his character was unimpeachable. But a large congregation were waiting in breathless silence and anxious expectation, so that it was impossible for me to recede. I asked him the third time—he still hesitated—I pressed him for a reply. He bowed down his face to the floor and wept. The stillness of the grave pervaded the assembly. He raised up his head, the great tears rolling down his sable cheeks, and said, "I think—teacher—I

shall not deny the Lord—if he gives me grace—I can say no more!"

It has fallen to my lot to baptize more than 400 Karens since I have been in the land,—but never have I enjoyed so delightful and satisfactory baptismal seasons, as during the last few days. Our Jordan, a small stream running down from the mountains, overlooked by scenery wild and beautiful,—the congregations attentive, solemn and joyful,—the dense forests resounding with songs of praise from a hundred happy converts, plighting to heaven their baptismal vows—an emblematical grave giving up its dead to "newness of life,"—the presence of the Lamb of God hallowing the scene and setting upon the observance of His own institution the seal of divine love! God Almighty bless these converts, and preserve them blameless to the coming of the Lord with all his holy angels!

At evening, after a farewell charge to the disciples, got into a small canoe to return,—all my assistants and many others "accompanying me to the ship." The hour had arrived when I was to part with these beloved men,—and it was an hour of sadness. Most of them were to return to Bassein, "not knowing the things that shall befall them there," but assured "that persecution and afflictions abide them." They reluctantly shook my hand, one by one, saying, "pray for us,"—and departed. My own feelings were indescribable.

5. Baptized fifteen this morning, soon after midnight. After the assistants and people had left us last evening, I retired to my berth being fatigued and exhausted. At a few minutes past nine o'clock we heard Karen voices on the opposite shore. I went on deck, and found they had come a long distance to see me, and be baptized; hoping to reach the place before I left. The first question was, where, and how shall we meet? My schooner was anchored in the middle of the stream, and without a boat. There was not a house or shelter of any description, or even a canoe on the bank where they were, and the Burman village on the other side, was some distance inland. The Karens called many times to the villagers to come with a boat, and take them across; but called in vain, as no answer was heard. With the flint and steel, (a universal appendage of these children of the forest,) they struck a fire, concluding to sleep on the sand, and return in the

morning unbaptized, after all their efforts, and after having been so near the teacher as to hear his voice. Mothers with infant children were in the company. But providence favored them. After an hour or more, two women were seen on the opposite shore, to whom we called for aid. They launched a small canoe, and one on each end with their paddles rowed across the river, and taking the Karens two or three at a time, finally ferried them all over; then came to the vessel, and took me ashore. We walked two miles to a small Karen village, and found the assistants engaged in a prayer meeting. I made enquiry relative to those who had come to be baptized, and as several of the assistants were acquainted with them, and all agreed in receiving them, I baptized fifteen in a small stream near the village. As there was a full moon and clear sky, we needed not the light of the sun. After commending them all to God, I left them some time past midnight, and returned to my vessel. Awoke this morning at daylight, after a few hours sleep—"out to sea"—as the sailors weighed anchor before daylight. A severe headach reminded me of my exposure to the night air, and of my fatigue the previous evening—and I feared a jungle fever. A powerful dose of medicine has relieved my head, but prostrated my strength, and for the first time in my life, I have been really sea-sick. No wind through the day, and obliged to anchor at dark in sight of Goa.

6. Arrived at Goa at two o'clock, P. M.; was glad to find Capt. Bogle, the Commissioner of Arracan, here. He has come down the coast to enquire into the condition of his people,—hear complaints, and redress grievances. He invited me on board his vessel to dine with him,—a privilege I gladly availed myself of, as I have been from home several days, and am rather hard up for provision.

While walking on the beach at evening, heard a Karen voice behind me, saying "Teacher, will you baptize me now?" I returned, and taking a seat in a Burman zayat, found several Karens who had come to meet me at Goa, previous to my return to Sandoway. The man who asked for baptism has no acquaintance here, who can vouch for his character, and as he intends to see me at Sandoway soon, have deferred his request for further consideration.

8. Weighed anchor yesterday morn-

ing, and sailed for home, accompanied by seven Karen boys, who go to Sandoway to study. Wind fair in the morning, but changed toward evening, and increased to such a degree that, according to human views, we were in peril of our lives. At sunset it blew with such violence directly against us, that we were obliged to put back, and let our vessel drive. The Karen boys were all very sea-sick. The night continued very tempestuous, and we were emphatically in the deep. The waves broke over our little bark at a fearful rate. I ascribe our preservation to the merciful watch-care of divine providence. We were driven down the coast past Goa in the night, and this morning found ourselves where we were day before yesterday. The wind abating, we were enabled to regain our way in part, by using the oars; and at evening anchored in the river at Goa. I intend now to return to Sandoway by land, my Karen boys preferring "terra firma" to the sea, and desirous that I should accompany them.

9. Left Goa mounted on a little lame pony which I hired for the journey, and which will hinder more than aid me, I fear; my saddle something like my old grand-mother's "pinion," my bridle a very good string. The Karen boys and old Bengallee cook, follow in the rear, "single file." In a civilized land, I suppose we should present rather a grotesque appearance. Travelled over a beautiful and fertile plain till eleven o'clock, when we came to a cluster of Karen houses containing half a dozen families, only one of which is Christian. At evening nearly all the people in at worship.

10. Sabbath. After morning worship, examined and baptized three, one from Bassein, and a man and his wife who live here. The people of the village have become strongly attached to the rites of Búdhism, and are decidedly opposed to the gospel. "The kingdom of heaven has come nigh unto them."

11. Started this morning at three o'clock. As our way was through the jungle, the light of the moon was soon obscured by overhanging branches and foliage, and we made but slow progress over the rocks, roots, and logs. At daylight came out upon the beach, and found good travelling till nine o'clock, when we came to a small Burman village and breakfasted. During the day passed two or three other small villages lying on the coast, around

which are small cultivated fields, otherwise one impenetrable jungle, uninhabited, except by wild beasts. And were it not possible to travel on the hard sandy beach, I see not how a path could be made from village to village.

12. Told my old cook to call me at three o'clock in the morning. After a quiet, refreshing sleep, I heard "Sar, Sar," and on looking at my watch found it only half past one o'clock. Drank a cup of tea, ate a dry biscuit, and started. As our way is still on the beach, with a light moon, it is more pleasant travelling by night than in the heat of the day. Passed a small village at five o'clock, A. M., where we left the beach entirely and found a passable track through the jungle. Passed another small village at ten o'clock, whence till sunset not a sign of a human being or habitation. The jungle trees are larger than yesterday, and the boughs meeting over head, form a delightful shade, so that we travel through the heat of the day with perfect comfort.

13. Slept at a small village called "Me Groung Yéh," which being interpreted, is the "Ferocious Alligator." Started at three o'clock as usual,—took the precaution to provide lights for the dense jungles through which we were to pass. At nine o'clock all my Karen boys gave out—the old cook said he could not *keep up*. I hired a Burman man to guide me through the jungle, determined if possible to reach Sandoway in the evening. At three o'clock P. M., ate my dinner, which consisted of dry bread, some three weeks old, and told my guide I must reach Sandoway before I slept. He tried to dissuade me from going further to-day, said we should be obliged to lie out in the jungle among the tigers and wild beasts; but for a fair reward he ventured to go along, and point out the way. Reached home at seven o'clock. Dr. Morton's schooner, which left Goa when I did, arrived two hours before me.

14. Karen boys and our faithful old cook arrived to-day. Two or three of them are threatened with fever.

28. Mounng Mway, one of the Rangoon assistants, arrived to-day from Ponan, a Christian village, two days east of Rangoon—accompanied by a man from a village in that neighborhood who has come to be baptized. I have not heard direct from Rangoon for several months, and am rejoiced to

learn that the disciples of Christ in those regions are enjoying quiet and rest from persecution. There are several cases of discipline—some who have appeared well, and asked for baptism, are halting; others again in the vicinity are coming out decidedly on the Lord's side, and are desirous of baptism. Mounng Mway is the pastor of Ponan church, conducts the meetings, teaches the children to read, attends funerals, &c. &c., and occasionally itinerates and preaches in the surrounding villages.

31. Four asked for baptism. One lives near by, the others from Bassein and Rangoon.

Feb. 1. Tong Byoo and Mounng Yé returned to us to-day, after an absence of five months. They left us on the first of September, and went to Bassein, Pantanau, and Rangoon, and spent several weeks with their friends at Maubee. A month ago they started to return, and on their way preached through the villages north of Maubee, crossed the Irrawaddy some five days above Rangoon, came on to the west across the country to the north of Pantanau and Bassein, crossed the Arracan mountains, and reached the Bay of Bengal three days south of Sandoway. They relate the success attending their efforts with a smile of joy. The people at Maubee are very anxious to see a teacher, and wonder why I did not return to Rangoon, instead of coming to this place; notwithstanding they are fully aware, that any direct intercourse with a foreigner, under the present state of affairs in Burmah, would inevitably involve them in difficulty.

7. Sabbath. Baptized twelve; one from Rangoon, nine from Bassein, and two live here. They have all been with me a week, affording sufficient time to examine them satisfactorily. Among the number is a little lad who ran away from his father's house, to avoid being "pressed" into the service of the devil—his parents being decided "devil eaters."

9. Fourteen Christians left us for their distant homes at Bassein and Rangoon. I sent letters and circulars to assistants. They took 650 books to disperse among the reading people of the jungles. I left more than 4000 at Megezzin, which are all dispersed, the greater number in Burmah.

16. Two assistants came in from Rangoon, Myat Kyau and Oung Bau. Myat Kyau is the pastor of Megezzin

church in this province. Some forty-five days ago, I sent him on a tour to the east to enquire into the state of the churches, as I had not then heard from them for a long time. He spent several days at Pantanau, visited "Ko Thah-á," the pastor of the Burman church in Rangoon, and thence went to Maubee. Oung Bau, the pastor of Karen river church, one day north of Rangoon, accompanied him on his return. They brought letters from several, one from the old Rangoon pastor. The old man enjoys tolerable health, preaches quietly, and encourages the few disciples there in the way of life. He speaks of the excitement in Rangoon, arising from expectations and fears of the people relative to the visit of the king; thinks it by no means desirable that a missionary visit Rangoon at present. It is the prevailing opinion there, that if the king or his son does come down to the lower country, the end will be a war with the English.

23. Assistants returned to Rangoon. During their stay have endeavored to impress the truth upon their minds, that *they* are to *lead* the host of God in Burmah—that they must not lean upon missionaries, but upon God, and I am looking forward to the time when some of them will be deemed worthy of ordination, that they may fully discharge the duties and obligations of pastors. My meetings, intercourse, and parting, with these dear young men, have been most solemn and interesting. The prosperity and perpetuity of the kingdom of Christ in Burmah, is dependent, under God, on their fidelity and zeal.

March 14. Sabbath. Baptized three from Rangoon.

15. Small-pox is reported to be in the place, therefore dispersed our class of Karen boys who are studying English under Mrs. Abbott's tuition. There were ten of them; they had just begun to make perceptible progress, but not one of them has had the small-pox, and we think it best to send them away as the hot season is just commencing, notwithstanding they would have remained and hazarded the consequences, had I given my approval.

16. Baptized three who came yesterday; all appeared exceedingly well.

28. Sabbath. Fifteen Karens at morning worship, who arrived a few days ago from Rangoon and Bassein. Nine asked for baptism,—were received, and baptized at sunset.

31. Sent a circular to the assistants at Rangoon, advising them to endeavor to make their way overland to Maulmain. I have had a correspondence with br. Vinton on the subject, and as he is nearer Rangoon than I am, he can take charge of the assistants there, providing they can pass and repass the eastern frontier of Burmah. They will meet with obstacles, and must be cautious; still I hope a good many of the Rangoon Christians will be able to go and study a part of the year at Maulmain.

April 1. How invaluable, yet how little appreciated are the privileges and enjoyments of Christian society! Yesterday we were cheered by the arrival of our beloved brother and sister Stilson, from Ramree. Shut out as we are from the Christian world, we count such seasons of social and religious intercourse among the most precious of our earthly blessings. Our friends have come to spend a few days at Sandoway for the benefit of their health. Two Burman assistants have accompanied them, and during their stay the poor deluded idolaters around us will have the privilege of hearing from their own countrymen, the gospel of peace.

12. Br. Stilson baptized three Karens to-day. His address being in the Burmese language, the Burman congregation who were assembled on the banks of the river were enabled to understand the nature and design of the institution of baptism. During his prayer all was quiet and solemn, and I witnessed the administration of the ordinance with peculiar satisfaction.

14. Br. Stilson baptized another Karen yesterday; and at evening left us with his family, to return to Ramree.

We have been in Sandoway one year—have experienced, and witnessed much of the goodness of our Heavenly Father. Surrounded by disease and death, we have enjoyed very good health. Eight Karens have died on our compound during the year, and the cholera has swept away one eighth of the inhabitants of the land, in three months. "Eastern Golgotha" is a term not inaptly applied to Arracan.

More than 6000 books have been distributed among the Karen Christians of this province and Burmah, consisting of the "Evangelists, tracts, hymns, books," &c. &c., and these "white books" have cost the disciples around Bassein nearly 1200 rupees. I

have seen all the assistants in Burmah with one exception, and given them such counsel as the trying circumstances which surround them seem to demand.

One hundred and eighty-four have been baptized "in the likeness of the Savior's death." All these are dispersed among a Christian population in this province and in Burmah. At Megezzin in this province, five days south of Sandoway, is a church of forty-four members. At Bombee, one day farther south still, is another church of thirty members. At Sandoway there are three baptized; and from Rangoon, five. The remaining one hundred and two, reside in thirty-six small villages in the vicinity of Bassein. They are principally the leading men of their respective villages, who have come over and received baptism on this side the frontier. There are several other villages decidedly Christian, but the exact number I have not satisfactorily ascertained, neither can I determine *precisely* the number of families in those thirty-six villages. According to my present knowledge, however, about twelve families in each.

Before the persecution, they had worship on the Sabbath, in some convenient place, where all the village assembled, listened to the reading of the scriptures, singing, prayer, and exhortations. Since the jealousy of the government has been aroused, they have been obliged to be more cautious, assembling in small companies of two or three families, and in some places where "informers" are stationed, their meetings are broken up entirely, except that sometimes in the night, when their enemies are asleep, they stealthily meet to worship God. My last accounts from Bassein are more cheering. The principal officers of government at Bassein are divided in counsel, relative to the course to be pursued with the Karen Christians. Some are for severe measures, others are inclined to tolerate the "new religion," fearing, as I apprehend, the Karens will emigrate to this province in a body—an event which I should deprecate at present, as it would involve consequences the most fearful. Our consolation is,—*"the Lord reigneth,"* and will avenge his own elect.

Siam.

LETTER FROM MR. GODDARD.

Mr. Goddard writes under date of Aug. 25, 1841. Mrs. Goddard, whose health has been indifferent much of the time since she has resided at Bangkok, was better than usual. Mr. Goddard was hoping that the cold season which was approaching would be beneficial to her. Otherwise, he was expecting to be obliged to make a voyage to China. He thus alludes to the health of his wife, and the probable results of a visit to China, in its bearings upon the mission.

I hope a longer residence here, and the cool season, will do something for her; if not, there will be very little prospect of her living here through another hot season. I do not recollect whether I mentioned before, that Dr. Bradley advised a voyage to China. I may yet be driven to that necessity. If I should, I think the providence of God would be visible in it; for I should anticipate great benefit in reference to my appointed work from a short residence in or near China. Indeed, aside from this necessity, were it not for the need of more laborers *here*, I should very much desire to spend a year or two there; and I think that about a year hence would be the best time, in reference to the state of my studies, to go. I have recently, *in order to give variety to my studies*, been translating Genesis; and the attempt has brought out to my view, more distinctly than before, some of the difficulties attending the work. I am satisfied that it would be well for me, after pursuing my present course of studies a year or so longer, to attend to the mandarin dialect. This, at present, can be done *only in China*; at least, it cannot either here or at Singapore, for want of a teacher. Another thing of importance is, a better teacher could be obtained in China, than elsewhere. Scholars who succeed in winning the prize at the literary examinations, do not leave home. They have too fair a chance for office and emolument in China, to allow them to wander away on a mere uncertainty. I have not been able, either here or at Singapore, to hear of one who had obtained even the lowest "*degree*" of literary honor. We get teachers who are good enough to teach the rudiments of the language, and they answer very well for a person

who aims only at such an acquaintance with the language as will enable him to read, and preach, and converse. But I think that a more thorough knowledge of the language must be acquired, before any thing that will be permanent can be done in the way of translating. Should a person become attached to a good teacher in China, he could probably bring him with him if he wished to return to this place.

I need not speak of the benefit which might be derived from association with the most advanced students of the language residing in or near China, and of some other minor advantages which will suggest themselves to your own mind. I could not, however, leave here, while the mission is in its present state. As I look on br. Dean's pale and emaciated countenance, I cannot but fear we shall ere long be deprived of his assistance, his counsel, and his prayers for this people. At least, should he be left to sustain the burdens and responsibilities of the mission alone, I should fear the consequences. But aside from this, if we had our present number doubled, I think we should accomplish three times the amount of good we now can. Our efforts by way of tract distribution, visitation and familiar conversation, are interrupted by so long intervals, that they lose a large part of their effect. We have an interesting and encouraging interview with a person—his attention is arrested by the new truths which we communicate—he gets some ideas of the truths of the gospel, and is about half persuaded to come in to our Sabbath worship. Thus we leave him. Days, weeks, and sometimes months pass, before we can call again. By that time he has forgotten almost all we before said to him, and we must begin anew. Or, if we adopt what is perhaps the better course, of confining our efforts to a number so limited that we can see them frequently, how very few of the millions of the present generation can be made acquainted with the gospel. I can do *very* little, and br. Dean for some time has not been able to go out at all in this way. He has indeed wholly given up this department to me for the present. Of course, with the study of the language for my principal employment, you can judge how little can be done. I however, keep our assistant, Keok Cheng, employed in distributing a few tracts; and sometimes go with him myself, and sometimes send with him the

school teacher, who has been a member of the church for more than a year; or my own private teacher, who, I am happy to say, gives considerable evidence of conversion, and has applied for baptism. In this way we do something. Almost every Sabbath we have some new hearers who are brought in by means of these efforts during the week. Sometimes they continue to attend for some time, and we now have a few interesting inquirers. Others come a few Sabbaths, and then leave. But of the thousands of Chinese here, who are perfectly accessible, and who are, in every respect, a *hopeful class* of hearers, we are able to bring but very few within the sphere of our influence. Not that we cannot make them understand us, or feel the power of the truths which we communicate, but because we have each only one body, and that a *weak* one, and one mouth, and that a *stammering* one.

I have read with some solicitude, an article in the Magazine, January, 1841, copied from the Missionary Herald, containing a letter from the missionaries at Singapore, relative to the Chinese language. That letter represents the acquisition of Chinese language as impossible, and seems to discourage further effort, at present, for that people. I do not wish to say much about the difficulty of the language, for it certainly is sufficiently difficult; and every one who engages in it, must gird himself for an arduous work. I will not say, that by even ten years hard study a person can become able to preach with entire freedom and correctness in Chinese, but I will say, that in a much less time, persons of no extraordinary ability, and with scarcely tolerable health, have become able to present truth to the understandings, and press it on the hearts and consciences of Chinese, until it has proved mighty in their hopeful conversion to Christ. We have occasion for the most humble gratitude to God, that he has given us so *satisfactory* evidence that it is not a vain thing to labor for the conversion of the Chinese.

The Chinese mission is often looked upon *only* in its prospective bearing on China; and in this light it is very important. Even here, we have three young Chinese teachers of good education, *hopefully pious*, who, with a little more instruction in Christianity, would make excellent missionaries to China. But I am not willing that the subject should be viewed exclusively

in this light. Here in Siam, are millions of Chinese whose souls are just as precious as the souls of those in China. They are perfectly accessible, and I do not know but we have as much encouragement to labor for them, as we should for an equal number in China. I think the mission here, considering how little has been done, has been quite as successful as the average of our missions. Notwithstanding its difficulties, I love the mission, and would not willingly exchange it for any other. If the article in the Magazine referred to, should be the means of stirring up some valiant souls, who are anxious to offer some worthy testimonial of their gratitude to their Redeemer, and lead them to come forth

as helpers in this arduous work, it will be well. But if it should deter any properly qualified person from coming to this field; it will produce an effect which it is but too well fitted to produce, but which never should result from any of the circumstances therein contained. It is only a partial and unjust view of the circumstances mentioned in that letter which can produce such an impression. As I have said, a person can, in a short time, acquire sufficient knowledge of the language to be useful, and in a no very protracted series of years, he can become able to communicate truth with much freedom and effect, and God has given his blessing on such effort.

Miscellany.

THE ISLAND OF CHEDUBA.

We have taken from the report of Edward P. Halstead, Esq. commander of her Majesty's Sloop "Childers," the following description of the manners and customs, education, language, and religion of the inhabitants of the island of Cheduba, found in the "Journal of the Asiatic Society."*

This island is an appendage of Ramree, one of the four divisions of the Province of Arracan. We have a mission established, it will be recollected, at Ramree, which extends its labors to this Island. Besides the occasional visits of Mr. Comstock, two native assistants are now stationed on the Island. We have a mission also at Sandoway, and at Akyab, two other divisions of this province; and this description of manners and customs, &c., derives importance from the fact that it is applicable in most particulars to the inhabitants of the whole province; all having had a common origin.†

The population of the island is 8,534. Its latitude is 18° 40' to 18° 55' 30" N., and its longitude from 93° 30' to 93° 47'. It contains about 200 square miles. The climate is believed to be healthy for that degree of latitude. Some parts of the year are delightfully pleasant. In the hottest season, the thermometer rises sometimes in the middle of the day to above 90°, but at night, during the whole year, falls to a pleasant temperature.

* No. 114, New Series, p. 419.

† The province was conquered by the Burmans in 1784, and subsequently ceded by them to the British.

Rice, cotton, tobacco and sugar, are all cultivated; but rice and tobacco form the principal articles of export. The tobacco is said to be equal to the Havana; and one specimen of the soil that was analyzed, gave a result very similar to that which produces the Sea-Island cotton of Georgia.

Manners and customs, education, language, and religion.

The population of Chedooba is, with few and trifling exceptions, entirely Mug, and from their isolated position, its inhabitants afford perhaps a truer exhibition of the character of these people than their brethren of the main land, or of Ramree, whose intercourse with their fellow subjects of the different parts of the Peninsula, has by no means been attended with benefit to their original and national character. The Mugs of Chedooba, are a simple, moral, and inoffensive race, of frank open manner, cheerful, and forgiving disposition; exhibiting much independence of feeling, the consequence of a thorough contentment with their lot; respectful to their superiors, perfect strangers to the crouching servility of the Hindoo; throughout their character, exhibiting those traits which are most readily appreciated and admired by ourselves, some which might even be copied with advantage, and which, if duly fostered and encouraged, offer with his freedom from all the obstacles of caste a ground work whereon to elevate the Mug high, if not the highest, in all the benefits of European civilization of all the natives of the

East, subjected to our rule, from whom in almost every point of character, as in appearance he differs most widely; in the last particular less to his advantage, than in the former, as his features proclaim him a Tartar, and are but rarely found modified with the more regular ones of the people on whose border he has so long inhabited.

The only custom among them, (other than the idolatrous ones of their worship of Gaudma) which appear at all repugnant to our own feelings, is that of a plurality of wives, which is permitted; but is a permission seldom taken advantage of, especially in Chedooaba.

The most notorious case met with, was in that of the Soogree of Mengbieng; a fine intelligent man of 45, with 3 wives, and a family of 18 children, from twenty-four years old to six months, all living in the most perfect harmony and peace under the same roof. Although in every respect *bona fide* wives, yet the two younger observed a dutiful attention and submission to the first and eldest, who was considered as the governess of the household, the others in regard to her, conducting themselves more as daughters. It was a curious and not uninteresting family scene, and I spent near two hours with them, enquiring, without the slightest offence to husband, wives, or children, into the peculiarities, and relative duties, and stations of a style of family partnership I had never before witnessed so extensively, and was answered with the greatest frankness and good nature, our remarks often causing a general laugh. The elder wife had supplied her share of the family circle, not so the two younger, and at least in this case, polygamy does not threaten a cause of depopulation to Chedooaba.

Marriage is merely a civil contract, un-mixed with any religious ceremony or sanction, and is the result of mutual preference, as well as of the interposition of friends and parents. Those of the would be bridegroom proceed with fruits, flowers, wearing apparel, and ornaments to the parents of the bride, and seek her formally in marriage. If granted, the presents are left for the bride, to whose house the bridegroom proceeds in the evening, and where he resides and serves his father-in-law, not as a servant, but as a partner or a son for an indefinite period.

As with mutual consent the ceremony is performed, so with the same it is annulled, and though this privilege is not unfrequently acted on in the more populous towns of Ramree, and the Main, yet it is rarely so in Chedooaba, and three cases came under observation, where, although separation took place on the side of one of the parties,

the other denied all acquiescence in the transaction, and with the community in general esteemed it a desertion. One was on an interesting case, arising from the conversion of the husband to Christianity; to all attempts at reconciliation on the part of himself and others, an obstinate denial was returned by the wife, while he persisted on his part, on keeping and educating his children, two sons.

In the case of mutual consent, both parties are at liberty to form a new connexion, and there are no such matters as family names, whereby such intermixture of families may be perceived. Not the slightest relation exists between the names of children and parents. All appellations have a meaning, the males generally of some enviable moral or personal quality, or happy anticipation of the future. The females of some tree or flavor, or feminine Mug grace.

Marriage generally takes place early in life; as soon as marriageable, the females assume a particular dress, a species of jacket, which is changed on that happy event to a larger covering over the upper parts of the body. The lower garment, both before and after entering on that state, admitting perhaps of improvement on the score of amplexness; on widowhood, the maiden dress is again assumed. An ample cloth around the middle, and a fellow one, thrown over the shoulders when cold, constitute the covering of the younger males, who as bachelors live in a distinct part of the village. The elders wear a white jacket shorter or longer; an article of this sort, made of dark colored glazed cotton, slightly padded with the same material, is frequently used by the elder males in the cold or fine season, and is brought from Ava, which also supplies a gaudy silk cloth of curiously interwoven colors, but coarse workmanship, which is used as a waist cloth on high occasions by all who can afford it. The common cloth is a cotton plaid of blue shades, and of home manufacture. A finer cloth or turban of white is used by the men, and interwoven with the hair, which, in both sexes, is of a beautiful glossy black, and great length and luxuriance; it occasions with both the only labor of the toilette, and they are very proud of this natural ornament. With the females, it is simply formed into a roll or knot at the back of the head, being parted for that purpose in front, and brought along the side of the head in a manner not uncommon in England; much good taste is sometimes displayed by the simple addition, as ornament, of some favorite flowers. Children of both sexes are frequently ornamented with silver rings on the wrists and

anles, and a string of silver coins around the neck; these are usually heir looms in a family, and in turn grace all the young olive branches as they shoot forth.

Infants are slightly, if at all clad, and there is no custom among these people tending to produce any deformity of limbs, which from the birth are allowed free development, nor is any care taken to prevent exposure to either sun or rain. Infants are seen in the houses of all the villages crawling about alone, and as soon as old enough to get down the, so called, stairs of the raised floors, they are to be found in groups amusing themselves without any control, and naked as when born. The girls clothe when five or six, the boys seldom submit to the restraint till eight or nine years old. This freedom enables them to exhibit in youth well made persons, tends to much personal activity, and inures them to subsequent exposure, without any fear of ill consequences. The government of their children is mild and affectionate, and is repaid by duty and attention in after life, and there is little evidence to be derived from their noise of crying, of the number of children who flourish in a Chedooaba village.

Though well proportioned, and exhibiting a good share of muscle, especially on the lower limbs, they are a small people, and of moderate stature, the tallest among them not attaining a height of five feet ten inches; five feet four or five inches may be the average; the females less.

Though with decided Tartar features, all search for any thing approaching to what constitutes in our ideas, beauty, must be in vain, yet there is an open expression of frankness and good humor, in the countenances of many of both sexes, and very commonly so in age, which with us must be allowed to pass in its stead, and among themselves constitutes that envied distinction. But truth compels to the avowal that this is found oftener with the males than females. The color of the skin is not a black, but that of a mulattoe.

Of ornament, when grown up, neither sex have any; but a practice designed for such purpose in all other countries, is here transferred into one of every day usefulness; with both, the lobe of the ear is perforated, and the large hole fully occupied with the ever accompanying cigar. A roll of paper fills its place, when not present, in order that the capacity of this natural cigar case may not be diminished by contraction; where it can be afforded, silver is used instead of paper, and sometimes the white pith of a particular wood is used. When about to make a journey, the dimensions of the cigar are greatly increased, and it is

then as thick as the fore-finger, and from a foot to fifteen inches in length; a party on the road with both ears thus mounted, looks not a little singular. Neither the practice of smoking, nor the method of carrying the cigar is confined to the men, and from infancy both sexes are accustomed to the indulgence; but as before noted it is of a most mild quality, and made principally from a leaf found in a jungle, with but little tobacco. It is the only one of an excitable nature in use, if indeed the mild mixture they smoke, is so at all. The only beverage is water, and though the licensing of shops for liquor and opium, is, in the more populous towns of Ramree, and the mainland, gradually tending to deprive their neighbors and countrymen of those parts, of the invaluable inheritance of national sobriety, Chedooaba is as yet clear of the infection.

The acquirements of education are the result of the labors of the priesthood, who thus repay the maintenance allotted them by the public. All classes receive a like attention, the extent of which goes to the learning to read and write; of this benefit however, the children alone of the more populous villages of Chedooaba principally partake, they alone being large enough to maintain continually an establishment of the sort, though every village has attached to it, a riong or church, and a school-room, to which occasional visits are paid by itinerant priests. Spinning cotton, and the use of the loom are branches of domestic education, learnt by the females at home; while as soon as he is old enough to bear its weight, the boy sallies forth with his parent, and his dāh, to assist in clearing the jungle for cultivation, or in felling it for fuel.

The skill in the use of this weapon, thus learnt, is very great; in shape it resembles our bill-hook, with the sharp edge along the outer or convex side, but it is without the crook, longer and heavier, the largest in this latter particular fully equalling that of one of our own axes, with a blade nearly two feet long, and about four inches in width. With this weapon, the ease and rapidity with which the largest trees are felled is very great, and the Mug is perhaps as dexterous a woodsman as the Kentucky man himself.

The tree is not felled so low down as with the axe, but breast high, which raises an objection to felling with it for timber, though not in mere clearing for cultivation. Every man in the island has his dāh, which is his constant companion, and is in constant use, to fell his timber, to make his cart, his house, his canoe, his baskets for fishing or other purposes, and last not least,

to chop up his curry. A Mug without a dâh might as well be without a right hand.

In felling trees of very large diameter, an axe is made use of; it is a sort of thick chisel, with about a two inch blade, inserted into a handle knobbed at the end for its reception, where it is further secured by a seizing of rattan. This is a formidable weapon in a Mug's hand, and he fells his tree with it quickly and clean.

With a disposition greatly averse to any continued or fixed labor, the Mug yet is always on the move, either at work, or half amusement with his dâh in the jungles, or wandering through them from village to village; this constant out door exercise and use of limb, gives a suppleness, and developement of muscle to their legs and thighs particularly, which constitute him an untiring walker, and is very perceptible even in very old age, rendering him to the last independent of all other means of progression, and able still to indulge his love of rambling with those he was born with.

I found to my astonishment that the oldest man on the Island, numbering 106 years, had walked from his own village, a distance of thirteen or fourteen miles, in order to meet me at another, and walked back again on being disappointed. He subsequently came two miles from his own village to where we did meet, and during our interview, I could not but be much struck with the exhibition he made in illustration of the above remarks. While on his body the skin lay quite loose, and was perfectly festooned with wrinkles, his legs and thighs exhibited as much plumpness, and fulness of flesh and muscle, as they could have done, when they had performed but half their over century of work, and though in other cases I found old men, whose faculties had broken down under years, I never heard of one whose limbs had given way, or who was bedridden; a staff was all the assistance the above old gentleman required.

Beside the above out door duties and amusements, all the heavier labors of agriculture fall to the share of the man; but the cleaning of the rice for ordinary consumption after it is brought in, is done by the women, with the instrument in common use for this purpose in other parts of India. This falls to her lot as one of the household duties which are assigned to her; but in none any more than in her general treatment and place in society, has she ought to complain of. Besides her household affairs, she goes to market, and prepares the family meal, at which she invariably eats out of the same dish with her husband. No restraint is imposed on her liberty, and she may attend all places of

amusement and religion, unaccompanied by her husband. In the performance of religious duties, the women are more punctual and attentive than the men.

In erecting his hut, the Mug has only to purchase materials, the neighbors assemble as soon as these are prepared, and his house is established in a very short space of time. They are all constructed on the same plan, raised on poles from the ground several feet; the flooring and walls are of bamboo matting, wove in a neat pattern; the roof of the Ahtup leaf neatly covered with a frame work of bamboo, to prevent its being injured by the monsoon winds.

All apartments, whether sleeping, sitting, cooking, bathing, or private, are on this raised floor, through which all refuse finds its way underneath, where what is left by dogs and vermin, serves as manure for the garden attached to each house. Shelter is also afforded underneath to the poultry, of which they have much, and sometimes to the smaller kine. The kitchen range is formed by a round tray of moist clay, about three feet in diameter, and five or six inches thick, leaving three small projections or columns on its centre, whereon to rest the cooking pot; when dried in the sun, it is fit for employment, and effectually protects the combustible floor; the furniture consists of a few reed mats, and each member possesses a wooden pillow; these are the whole amount. The rice for the family meal is served up in a wooden bowl, around which the whole party squat; the fish, flesh, fowl or vegetables are served in small coarse China tea cups, the right hand, and the mouth are always washed before, and after the meal; water is the only beverage at the meal, and when it is over, pawn is in use, and the cigar lit. Two meals suffice during the day, the one at seven in the morning, the other at sundown, and both are very soon despatched. On taking a journey the meal is carried in a few leaves bound up with a rattan; on such occasions they have also a practice of cooking rice, which I believe to be peculiar; it is partly boiled, and then pressed with force into a bamboo, with a further portion of water, and when full, the bamboo is put into the fire, and roasted. The rice within, when dressed, thus keeps for many days, and a bundle of these bamboos is the simplest manner of carrying more than a day's provisions through the jungle. When to be eaten, it is split with the dâh; the rice is formed into a kind of semi-transparent jelly of strong consistency, with the soft inner lining of the bamboo firmly attached to it, which is eaten with it. When baked with milk instead of water, and with the addition of a little flour, rice cooked in

this manner, is described as quite a luxury.

As in the construction of his hut, so in all other labors and necessities, the readiest assistance is rendered by every one to all; hospitality is universal, and the last grain of rice will be cheerfully shared with the stranger; every village has its traveller's house, and he who occupies it is the general guest. Besides being too independent to beg when able to work, amongst a people so disposed charity has no place, or rather the universal hospitality is exalted into that virtue. At a late period, when the whole province suffered from the visitation of cholera, hundreds of children were orphaned, but neither were they sold as is common in India, nor was the assistance of Government called in charitable aid for their support; all were adopted at once into families of neighbors or relations, and treated as their own sons and daughters. No part of the revenue was sought to be remitted, on account of the general calamity, but all was paid.

The Mug of Chedooba is strictly honest, no such thing as theft is known among them, and even in the more populous towns, it is most rare, if known, for a Mug to be brought into court on such a charge. In their dealings with one another but one price is asked, though the simplicity and honesty of such a custom is giving way before the worse example of the Bengallee in the larger towns; but no Mug will degrade himself by a charge of 'customs' on the purchaser, for the benefit of his servant. To this may be added, that in all my experience of them, I do not know to have had occasion to entertain even suspicion of their word. The Mug will not bear the restraint on his time, or his will, necessary to qualify him as a servant; and though hard labor, when imposed, is submitted to with his universal cheerfulness, it is never freely chosen. Their respect and esteem of Europeans is very great, and any services in their power, were cheerfully performed for our party with no object beyond that of giving satisfaction. On many occasions I have found it necessary to dispatch a messenger to the ship, both to take, and to bring communications or supplies; the parties were always punctual to the time they would appoint for their return, but would never take a pice in remuneration, seeming hurt even at the offer, and whatever return was made them was always obliged to be given strictly as a present, and as a pledge of approbation and kindly feeling.

In the case of one of our Bengallee attendants who had struck a Mug, of which complaint was made to me, was afforded

an evidence of their forgiving and unrevengeful disposition. The man, though much hurt with the blow of a stick, and indignant at it, expressly requested on the offer being made, that no punishment might be awarded; all he required was that such treatment might not again be repeated. They are very fond of public amusements, which are generally given in honor of the exertion of some work of public utility; at these, plays, dancing, and wrestling take place; of the former two, not much may be said; of the latter, the most remarkable feature exhibited, appeared the total absence of all angry feeling on the part of the antagonist. Boxing is also at such times another exhibition.

Old age is treated with great respect, and the elders of a village, even when not officials, are consulted and listened to in all matters of debate relative to the interests of the community. When addressed they are called "Appogee," a title of respect.

The language of the Mug is with slight difference, the same as that of his neighbor the Burmah, of which it would seem to be a mere provincialism, and the similarity in this, in feature, religion, and all leading customs, and points of character, proclaim them both to be the offspring of one common stock. A difference in the pronunciation of certain of the letters, constitutes the principal distinctions between the two languages, and of these distinctions, that affecting the Y and the R stands first; the Y with the Burmese is always changed into an R by the Mug. The language in general use sounds uncouth and indistinct, but when properly spoken is said to be otherwise; it is difficult to acquire by Europeans.

The character again is the same as that of the Burmese, so that these people have all the benefit of the productions of the Maulmain press, which are printed in that character, and amongst these that of a translation of the whole bible into their vernacular. Their own books, which treat principally of religious or philosophical subjects are impressed, with a style on dried leaves stitched together, and rubbed with the finer produce of the Petroleum wells to preserve them; paper is only used by the district officers of different grades. The religion of the Mug is that of Boodh, and in Chedooba I believe, the only exception to this, is to be found in the Christian convert, who has been before mentioned; in Ramree and the main coast, Mug Mussulmans are not uncommon.

Their religion, however, sits but lightly on them, maintaining its supremacy more because it is unopposed by any other, than from any attachment of the people to its

precepts or practice, and when discussing, and ridiculing its absurdities, as brought forward by our friend its advocate, the laugh and joke was fully participated in by all the hearers, who appeared much to enjoy and even promote such a scene.

All the pagodas are in a state of ruin or decay, or rapidly approaching to it, and broken fragments of the image of Gaudma lie strewn about, without any one attempting the restoration of him or his temple. The old Christian before mentioned, had taken forth his god years ago, and both broken, and deserted him on the high road side, where his remains were pointed out to us without either mark or expression as to any impropriety in such conduct, but contrariwise, the forlorn state of the poor idol excited laughter instead of commiseration. On a remarkable hill in the centre of the Island stands the principal pagoda in the common ruinous state; no pious hand, had for many a year attempted to annihilate himself by its restoration; but whether in waggery or not, its chief ornament consisted of a cut glass decanter, turned bottom up, on a bamboo stuck into its pinnacle, and excited the laughter of our native party, as much as our own.

The Mugs are superstitious, and though by no means more deficient in personal courage than their Burmah neighbors, yet exhibit in some points a weakness, which might cause a doubt on this point. No Mug will travel alone in the dark, nor even on moonlight nights, for fear of evil spirits or Naths; but when together "three Mugs will face the devil." Nothing but positive order and accompaniment by us would induce them to trespass on many of the hill tops, which were inhabited, they said, by these demons, but with us not only would they advance fearlessly, but did not hesitate to fell the trees, though the blame of such sacrilege was always laid on us, in direct apostrophe to the supposed injured inhabitants. On felling any very large tree one of the party at work on it, was always ready prepared with a green sprig, which he ran and placed in the centre of the stump, the instant the tree fell, as a propitiation to its spirit which had been dislodged so roughly, pleading at the same time the orders of the strangers for the work.

No distinction of caste is recognized by their religion, and the priest both eats, and will accept the offering of all and every class. The dead are burnt, the bodies of priests with great pomp and ceremony, after being preserved a considerable time, and the bodies of all with decency; this constitutes a very meritorious deed when performed with the remains of a stranger.

The old Christian above mentioned, is

the only one on the Island, and is a sincere, and pious old man, deeply interested in the improvement, social and religious, of his Island countrymen. He is intelligent and well informed for his means, of the mildest manners, and benevolent appearance; though between 75 and 76. His pittance is small, five rupees a month from the American Baptist Mission, of which he is an assistant; he is listened to with great attention and curiosity, but, unsupported as he is, and with but little encouragement, his success is small.

Ramree, the chief town of the province, enjoys the privilege of a school, where English is taught, and Chedooba, as a part of the province, is entitled to send its quota of pupils. But the habits of the people, and even the regulations of the school, deprive its inhabitants of making almost any use of it. Payment is required; there may be no friends at Ramree to take charge of the children, and the Chedoobans are attached to their Island too much to allow willingly even their children to leave it for any length of time; very few parents, therefore, and those chiefly the Island authorities, give their children the benefit of the advantage offered by the provincial school. But the payment which is begrudged to the Ramree establishment, would be willingly made even in higher amount to one at home; both children and parents in Chedooba are all common friends, and mutually known; and such an establishment, which the deficiency of priests, for educational purposes, point out as wanted, would soon meet with that most grateful appreciation of the boon, a large attendance.

THE SACRIFICE.

A correspondent of the Calcutta Christian Observer, under the signature of J. M. D., in a series of letters to a friend, under date of July 1, 1841, has the following upon the Lord Jesus Christ as a sacrifice, and for which we bespeak an attentive perusal.

It is indeed my happiness to write you again concerning the LORD JESUS CHRIST. I am so deeply his debtor, and there is so much to say concerning him as a Savior, that I feel glad to obey your summons, and write you somewhat more concerning him. Oh, why does not the whole world flock together to hear of Christ, the Redeemer of man? Why at least, do not the multitude of his disciples, continually rehearse and forever listen to the tale of his love! Go through this great city, wherein are so many *Christians*:—listen to their conversation for one whole year; and then say,

how many of those men and women, who say they are brought from hell by the blood of Christ, ever mention his name or speak one word concerning his love to man! Go, watch the epistolary correspondence of those Christians?—write they at all to their brothers and sisters, to their children, their parents, their friends, concerning that blessed Kinsman, the Son of God, who died for their common salvation? A few there are;—yet, how few! and how are those few despised and shunned!

Oh mad world, thus to despise thy Savior, and to hate those that love him! My friend, let us give thanks that we have been so far separated from this world, that we desire at least to *know* more concerning Christ; and that we feel the claims of his love so apprehending our personal gratitude, that we cannot but honor all that is stamped with his image, or that purely bears his name. May this work advance in you, until it can be said by you, “To me, to live, is Christ!” Your wish is, that I should say somewhat more concerning the SACRIFICE of Christ;—and especially that I should present to you more clearly the grounds of that *confidence* which a sinner is warranted to entertain, for eternal life, on the death of Christ. This is a pleasing theme, and not a difficult task;—for, what God has freely given, He has also clearly revealed; so that the fulness of the record, corresponds with the grandeur of the gift. To it I shall now directly pass; and endeavor familiarly to convey to you, the most solemn and important of all earthly subjects.

1. In the death of Jesus Christ, there was an *actual fulfilment of that curse* against sin, proclaimed by God against man in his word. When Christ was on the cross, he endured every thing that constitutes suffering:—he had bodily pain, and mental anguish; he was persecuted by man, tormented by devils, and forsaken by God, as the Judge of all. His death was not a mere exit of the spirit from the flesh, but he endured all the pangs of death as “the curse;”—so that, in the language of inspiration, “he became a *curse*.” Whatever be the penalty of sin, whatever its necessary punishment, that he fully endured;—so that, what the law required or could require, was fulfilled on Calvary. Christ’s sacrifice contained in it an endurance of all that could be demanded as a compensation or penalty for sin. On this, my friend, fix your eye first of all, and say—“In the death of Christ, I see as certain a fulfilment of the sentence of death, under which I labor, as if hell blazed before me, and I saw sinners in their own persons enduring all its awful horrors!”

This is the first step which faith takes in the contemplation of the sacrifice of our Lord and Savior Jesus Christ; it makes sure of the *fact*, that there was a true endurance of the very curse of sin, in the death which took place on Calvary.

2. Next, my dear friend, consider that the Lord Jesus Christ died as a *substitute*. That he came into the world to act and suffer in the room of others, I presented to your view in my last communication, as clearly as lay in my power. What a man does for himself, belongs to himself:—what a man does for others, is done by those others through him;—so that they can use it as if done by themselves. Christ became a curse for them who were “under the curse;”—therefore does his death belong, by right, for acceptance, to those who are sinners:—if any receive, it becomes actually theirs;—if any reject, by it they cannot profit. The simple question then is, whether you belong to the class, for whom the Savior died, that is, sinners:—and if you do, then your very sinfulness shuts you up to accept and embrace the death of Christ, as a vicarious death available for you; because you are a sinner, and he died as a substitute for sinners. He that realizes well this truth, will rise in spirit towards heaven continually, in the smoke of Christ’s glorious sacrifice;—and to every earthly challenge, he will thus answer—“Jesus was consumed instead of the guilty—therefore do I, who am guilty, live!”

3. The *value* of this sacrifice is infinite;—therefore have you ample scope for trust in its sufficiency. We have seen how the divine and human natures were united in the person of the Lord Jesus Christ, according to their peculiar and respective properties. These were not interchanged or intermixed, so that humanity became divinity, or divinity humanity; but they were simply united, so that the exercises of one nature were associated with the qualities of the other. Thus, Christ obeyed the law in his human nature, whilst at the same time he was infinitely glorious in his divine nature; consequently, the glory of Godhead, which could not obey, was united with the obedience of manhood which did obey; and so Christ’s obedience was of infinite glory. It was more honoring to the law and government of God, than any possible amount of obedience from any possible number of mere men, who neither individually nor collectively can have any intrinsic glory whatever. So also, the human death of Christ had, by virtue of the incarnation, all the glory of God united to it; so that his sacrifice was an infinitely glorious sacrifice. But the

value of a sacrifice depends on the degree in which it glorifies God; and nothing can glorify him more than his own peculiar glory: now, this divine glory was in the sacrifice of Christ, and so it is of infinite value, and is therefore infinitely sufficient for sinners. It is therefore impossible that my guilt can transcend this value of atonement, and therefore I flee from all my sin to that sacrifice as greater still. When the mountains of my transgression are cast into this ocean of sacrificial value, then do I know something of the greatness of God, more than all nature can teach. Apprehend this truth, that the vicarious death of Christ is infinite in value, and you have risen far up into the rock of eternal security!

4. The sacrifice of Christ is an *ordinance* of God, and therefore sure and valid as a ground of trust. God alone, who has been sinned against, can have any right to institute the mode of forgiveness; and this is that medium which he has ordained, even the sacrifice of Christ. "HIM hath God set forth to be a propitiation for sin, through faith in his blood." "Christ crucified, the power of God unto salvation, to every one that believeth." From the beginning of the world, the future sacrifice of the "seed of the woman" was presented to men as the divine ordinance for pardon; and the whole Jewish economy, with its innumerable sacrifices of blood, was but a sacrificial forerunner of the "Lamb of God who taketh away the sin of the world." Is not the sun the ordinance of God for light, by which alone you expect to see? Is not air the ordinance for breath; and are not bread and water the ordinances for hunger and thirst? Even so is Christ sacrificed, the divine ordinance for eternal life to sinful man. Do you hesitate to receive the light of the sun, to inhale the air of the firmament, or to eat the bread and to drink the water of this earth? Nay, and why then hesitate to accept and appropriate the sacrifice of Christ, as sure and free an ordinance of God as any one of the others? Will you not for yourself believe and say,—"What God hath appointed, is not that sufficient? What God hath declared to be his own ordinance, shall I not trust to as my hope and fixed security?" Go, my dear friend, and cling to the cross of Christ; and if conscience or the world say, why doest thou so—let thine answer be, "This is the ordinance of my God; he against whom I have sinned hath said, thus shalt thou be forgiven!"

It is a source of *glory* to God, now to administer the sacrifice that was offered in the death of Christ, so that sinners may be pardoned and saved through it. For, as

this is the ordinance of God, so it is for his glory, as the author of it, that it be honored. When men believe in Christ crucified, they glorify God, even as when they keep his holy law, or observe his righteous commands; and hence a man has the same inducement to believe in Christ, which he has to do any good action whatever. In man's fallen state, this is the most honoring thing which he can perform;—yea, it is the very first that he can do, contributing to the glory of his Lord. What an obligation of encouragement therefore is there in this circumstance to induce you as a sinner to identify yourself with Christ's sacrifice? When can you ever present such a righteousness as his; when, such a sacrifice as his? When can you glorify God, as God hath glorified himself? Can you ever satisfy the justice of God, and yet be a vessel of his mercy? Can you ever manifest God's hatred of sin in your punishment, and yet also bring honor to him as a monument of his grace? Can you magnify him in the pains of hell, and afterwards praise him in the joys of heaven? Can you magnify the law by suffering its eternal penalty, and then make it honorable by its everlasting fulfilment? Nay, these things you cannot do:—but Christ hath done them—and he that receives him, receives all that was done by him;—and so, that man being partner by gift in Christ's work and sacrifice, presents an endless source of glory to God by faith in his beloved Son, our kinsman Redeemer. Oh what a splendid inducement is this to believe in the sacrifice of Christ and to rely on his all-sufficient atonement; that a finite creature, a wretched sinner, can thereby honor the holy God to infinity! Herein is a mystery—How shall the finite contribute the infinite? Even by faith, participating in the righteousness of Immanuel, God with us!

6. Behold here the basis of *Peace* between God and man. Doth God breathe war, when he gave his own Son to be crucified for his enemies? Will he not be reconciled, seeing that Jesus hath become a sacrifice for us? What is requisite for securing peace? Has the law been broken? Behold it fulfilled! Has the curse been entailed? behold it endured! Has the character of God been dishonored? Behold it infinitely glorified! God, the offended hath begun; shall not man, the offender follow? The reconciliation has commenced with him that is supreme;—shall not the low and the base, press in for the pardon? The sacrifice is slain—"Peace," is its name; for, "Christ is our peace;"—and will you not lay your hand on his head, and live? Be not afraid to rely on him who is the Prince and the sacrifice of peace

—who died to purchase, and lives to dispense it; but rather, in the gospel hear the trumpet of peace sweetly sounding the notes of reconciliation—yield to the joyful sound—accept the peace, and be at rest. Oh what peace is that! No more curse, no more hell, no more wrath, no more scourge, no more deadly execution—all, all, the “Peace of God”—sweet, mighty, eternal peace!

7. The universal presentation of this sacrifice is a circumstance which ought to secure your individual acceptance. There is virtue in it for every one;—and to every one is the offer made—why then should any one doubt? You have just as good reason from the gospel to embrace the sacrifice of Christ, for your own salvation, as if an angel from heaven carried the message from the eternal throne, and read it in your astonished ears. You have an offer, my dear friend, of this atonement to become your own; that offer existed before your appearance in the world—it awaited your birth—it reached you in early life—it has attended you till this hour—it is renewed in this page. What have you done with it? Is the gift accepted? Has the glorious sacrifice of Christ become yours? Are you justified by its merit? Are you living on Christ’s death? Does he seem the loveliest of beings to you, in laying down his life for you? If you can refuse argument, can you get rid of an offer? Although you may reject reasoning, can you cast away a gift? “This is the record, that God *giveth* us eternal life, and that life is in his Son!” This gives you an individual right to trust in Christ, and this also lays upon you a divine obligation which you cannot violate without awful guilt.

My subject is not exhausted, my friend, but my limits are exceeded:—yet I trust, not without your finding some food for meditation, and it may be also, for the exercise of faith. Indulge in thought on the subject, in occasional abrupt thought, as well as in steadfast train. Say in your heart,—“It is true—it is real—it is human—it is divine—it is ordained—it is

universal—it is individual—it is to *me*—oh yes, to *ME*!” Blessed be God—blessed be Christ! Blessed be the Holy Ghost who hath shewn it to me! Oh happy, happy I, who have such an offer made;—but happier, happier I, who can say now, “the Lord Jesus Christ is become *my sacrifice* for sin!”

I have said nothing special of that *love* which was the soul of Christ’s atonement; because that was fully illustrated in a former letter:—neither have I specified the grace of the Holy Spirit, as coming to us by Christ’s death, this being rather a result of the sacrifice, than an element of its constitution. Yet, let me beseech you to remember that whilst in this matter God has to himself been strict *justice*, he has to us been *love*—so that we have every thing to attract, and nothing to repel us. And let me also remind you, that the Holy Spirit, who is sent on the basis of Christ’s sacrifice, alone can introduce us into its benefits. He unites in faith the mind of man, and the word of God;—he unites, too, the soul of the sinner, and the sacrifice of the Savior, that they become one.

The Spirit reveals the Son, and the Son reveals the Father; and so these three are one in the believer’s heart, even as in heaven. Let your soul dwell on the love of God, and the glory of God-head in the sacrifice of Christ; and the Eternal Spirit will spread forth his gracious energy over you, and cause faith, and love, and hope, and joy, gradually to spring up within you;—until you can with understanding say, “I am crucified with Christ;—nevertheless, I live;—yet, not I, but Christ liveth in me:—and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me!”

Again, for the present, farewell! I may write you soon again if at leisure. Meanwhile, remember the Savior, and his sacrifice! We have much to try us, and much to busy us, from day to day; so will it be until death;—but, under the shadow of the cross, there is peace, there is rest. God be ever with you to bless you and yours.

American Baptist Board of Foreign Missions.

THE ACTING BOARD.

We design, in a few remarks, to invite attention to the relations and responsibilities of the Acting Board. We have before shown by whom and in what manner the Board is chosen. A new Board is created every third year. The constitution of the Convention requires that it shall consist of a President, Vice Presidents, Secretaries, Treasurer, Assistant Treasurer, and forty Managers, with the President and Secretaries of the Convention. At the late meeting of the Convention, the number of Vice Presidents to be chosen, according to previous agreement, was eighteen, making the entire number of the Board *sixty-four*.

Immediately after its election, the Board met and appointed fifteen of its number, living in and near the city of Boston,—seven of whom constitute a quorum,—to transact all business during the ensuing year, whose proceedings are to be reported at the annual meeting of the Board. The number thus selected, are called the “Acting Board,” which, in other words, is a committee, invested with authority to act in the name and on the behalf of the whole body. The same thing has been done, in fact, ever since the Board has had an existence. The question of convenience has generally determined the place of meeting, and whatever members have resided in the vicinity of the meeting have been accustomed to attend, and transact the business. The present form is preferable; certain individuals are appointed, and are held responsible for a faithful performance of the business.

Besides many special meetings and much labor performed by committees, the Acting Board holds a regular monthly meeting, which all the members feel under a special obligation to attend. These meetings occupy ordinarily the whole day. All the members, except the Secretaries, whose entire service is given to the Board, labor gratuitously, and defray their own travelling expenses to and

from the meeting; and several, now members of the Acting Board, have served as members more than fifteen years.

The responsibilities of the Board are very great. The business which invites the deliberations of the Board, is of the most serious and weighty character. Our missions are established in Europe, in Asia, and in Africa, as well as among the Aborigines of our own country, and in a great variety of nations. To exercise a judicious supervision over these missions, requires a vast amount of knowledge. If suitable men are selected as missionaries,—and we believe the Board have been hitherto singularly successful in this respect,—very much can be confided to them; still, there will be occasion for the Board to be well informed concerning the civil relations of various countries, where their missions are, or are to be established; their commercial relations, climate, laws, manners and customs, religion, degree of civilization, language, &c. &c. All this is necessary to a judicious selection of a missionary station, or to the exercise of an enlightened judgment in adopting a station that might be selected by missionaries; and also, to an economical and expeditious performance of the business in procuring and transmitting supplies.

The Board are called upon to judge of the qualifications of missionaries; and very grave consequences are involved in a suitable or unsuitable discharge of this branch of their duty. A congregation in a Christian land, where every thing is inviting, and where candidates are numerous, often find it to be a difficult thing to procure a suitable supply; and how much more difficult must it be for the Board to procure a supply for a field much less inviting, lying many thousand miles off, and with which they themselves, from the nature of the case, can be but partially acquainted. There may be openings for missionary labor, and the public may call for an in-

crease of missionaries, while as yet the Board may not have discovered the men that seem adapted to their service. Again, openings for missionary labor may have occurred, and the suitable men may be ready, yet the Board may not have the means of sending them. For the right disposition of all these various questions, the Board are held responsible.

The relation of the Board to their missionaries is delicate and important, involving very great responsibilities. The missionary, on entering the service of the Board, relinquishes all hope of acquiring earthly possessions; he leaves his country and his kindred, and goes far away from both, to dwell among the heathen, and thus places himself in a condition of dependency upon the Board for his sustenance, and for the means necessary to the accomplishment of his reasonable expectations as a missionary among the heathen; a service to which he feels himself shut up by his convictions of duty. This relation awakens in the Board the feelings of the greater solicitude, from the fact that it cannot be subjected to the rigorous exactions of a written contract, but must be regulated by the principles of the gospel, which take it for granted that each party is disposed to do the thing that is right and proper.

To cherish a becoming sympathy, and provide suitably for the ever returning wants of some fifty or a hundred families, must engross no small share of attention; but this service is light compared with that necessary to be bestowed on the great enterprise in which the missionary is engaged, and in which he has a right to expect that he will be sustained. The Board feel bound to listen attentively to every proposition from their missionaries, that aims at giving enlargement and efficiency to their operations, and to second their endeavors to this end by every means in their power. To do this is but the fulfilment of their most sacred pledge; and it has been one of the greatest sources of anxiety to the Board, that they have not been able to meet such expectations. Almost every mission is at this moment suffering for the want of a reinforcement. In confirmation

of this, we have only to refer to the statements of our missionaries, and their often repeated appeals published in the Magazine. Specimens of this sort are found in the present number, in the notes of Mr. Mason, of the Tavoy mission, and in the letter of Mr. Goddard, of the Siam mission. Mr. Mason, having stated some reasons why he supposed that the See of Rome had its eye on the Karens, as a field of missionary labor, remarks:—

“I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at work among them at this moment, in these provinces alone. The Christians are scattered hither and thither uneducated, their children are growing up in ignorance for the want of teachers, and the great proportion of the unconverted do not hear the gospel from January to December, year after year. Yet so hopeless is the prospect of doing any good by mentioning the subject, that I have more than once hesitated when writing this letter, in doubt whether to finish it or not. I think I should have thrown it aside altogether, had not Ezek. 3 : 18, 19, come to my mind. I have delivered my soul.”

Almost every despatch from our missionaries contains some touching appeal for help. They speak on behalf of their brother missionaries, on behalf of native Christians, on behalf of millions who worship idols. Nor can the Board be indifferent to the claims of either of these parties. They could not feel indifferent, were they to contemplate them in their individual capacity. Every man, whose soul has been animated by the hopes of the gospel, must feel with an Apostle, that he is debtor “both to the Greeks and to the barbarians,” to communicate to them a knowledge of that which he has found so beneficial to himself, and which he knows is needed by them, and is equally adapted to them. And more especially is the Board moved by a consideration of these claims, when they remember that thousands of their Christian brethren are confiding in them, that, as the almoners of their bounty, they will listen attentively to these entreaties, and supply those wants, or inform them of their inability to do so.

In what we have remarked hitherto upon

this subject, we have directed our attention exclusively to the foreign field of labor; and it will be obvious, we think, from the brief sketch which we have drawn, that the Board would have sufficient to completely engross their attention were they allowed to confine it exclusively to this department. In other words, the Board would find sufficient employment in superintending the work of foreign missions, if the means necessary for prosecuting them, were furnished without their care. But every one knows that this is not the fact. It is known that the greatest obstacles to the progress of foreign missions lie in *this* direction; that the labor of collecting the requisite funds far exceeds all others. This will probably continue to be the case. The supporters of this enterprize are multitudinous, and are dispersed over an immensely wide surface of territory. They must, nevertheless, all be approached; the facts in the case must be communicated, so that every one may have the means of forming an intelligent judgment; the heart must also be moved to the duty of evangelizing the heathen, by a presentation of those motives which the gospel furnishes. It is, doubtless, the duty of every disciple of Christ to do something for the conversion of heathen nations, yet one may live and die in the neglect of this duty, and so may thousands; whole communities may neglect this duty, as has often been the case, and as always will be the case until some influence is exerted upon the people to move them to the performance of it. These difficulties arise from the nature of the case, and are incident to every organization for missionary purposes. There are also other obstacles which our Board have to meet, some of which arise from the nature of the civil institutions of the country; some from the peculiarities of our previous history; and some from the nature of our ecclesiastical polity.

There are many influences adverse to the cause of missions among us, that furnish occasion for deep regret. There are not wanting those who feel at liberty to assail the Board in a manner calculated to destroy public confidence, and, of course, to dimin-

ish its resources. The grounds of objection are various. Some maintain that an association embracing both extremes of the Union, must necessarily be accessory to the perpetuity of sectional evils; others, that if the wicked are allowed to cast into the common treasury, the displeasure of Heaven must consequently rest upon the whole institution; others again complain of the administration of the Board as being inefficient, and that it squanders the funds in needless expenditures. These grounds of objection are urged with great freedom, in a variety of forms. Though the Board are generally aware of the sources of these things, and know how to appreciate them, they are nevertheless occasion of deep regret; for every scheme brought forward, be it ever so absurd, will have advocates; and every pretender, however worthless, will have followers, and thereby many of the unwary are seduced from the simplicity of the truth; and this is the more to be regretted because every subtraction from our strength, by whatever means made, inflicts a blow which falls ultimately upon our missions. This is quickly perceived and most keenly felt by the Board, for they cannot but be tenderly alive to the interests of the missions entrusted to their care. It were indeed monstrous to feel otherwise. A most vivid picture of the missions is kept constantly impressed upon the mind, and they would that the same were impressed on every other mind. When assembled for prayerful deliberation, communication after communication is read to them from the missionaries, so full of interest that their feelings often become wrought up to the highest pitch of endurance. They come, it may be, from different continents, and from missions in a great variety of conditions, from the highest measure of prosperity to the lowest depths of adversity. Some are in prison, perhaps, being persecuted for righteousness' sake; some are sick, and nigh unto death. Others again are giving thanks to God that they have been enabled to complete a translation of his Word into a language spoken by millions of benighted and perishing heathen; others, being surrounded

by a multitude of happy converts, are administering to them the ordinances of the gospel. After dwelling upon these scenes, and being about to carry out the generous purposes of their hearts, they feel compelled as honest men, first to enquire, have we the *means*? This is a moment of trial, and often of intense agony; for the official response is sometimes heard, "we are, I am sorry to say, without funds—we are already in advance of our receipts, and in sixty days we must make a remittance of ten thousand dollars more."

We do not expect to see the day when the difficulties that oppose the progress of foreign missions will be less formidable, than they now are—they may even be expected to increase; but we do hope to see the moment, when the true and faithful friends of missions shall be better prepared to meet them than they are at this moment. We need a stronger alliance; greater community of feeling; the love of God must burn more intensely in our bosom.

The Board cast themselves upon the sympathies of their brethren. They cannot bear this accumulation of responsibility. They aim to bring the facts more universally before the public, and put it to the conscience of every disciple, Shall our missions be sustained? and there the question must be settled.

Recent Intelligence.

GREECE.—Letters have been received from Mr. Love and Mrs. Dickson, dated Dec. 30, 1841, giving the painful intelligence of acts of violence and scenes of bloodshed. As the following extract of a letter from Mr. Love and the subjoined letter from Mrs. Dickson contain all the particulars, we shall add nothing, except the expression of our confident belief that the great Head of the church will overrule these events for the enlargement of the Greek mission. The wrath of man he will cause to praise him.

My soul is exceeding sorrowful. Br. Buel has been insulted in the streets,—assaulted in his house,—rescued from the violence of an infuriated mob, by the most timely and merciful interference of the military; and by the great kindness of his ex-

cellency the Lord High Commissioner, has been sent away by night, in a vessel despatched for the purpose, in order that he might escape the danger of still further violence.

All of this uproar has been occasioned by br. Buel's having given away a few tracts ("The Decalogue" and "Bible Stories") in the vicinity of the temple of Saint Spyridion, on his great festival day. Br. Buel was not aware of the peculiar excitement of the people on that day, and, unfortunately, I knew nothing of his intention until the work had been done.

MRS. DICKSON'S LETTER.—Mr. Buel has been accustomed, occasionally in his walks, to distribute tracts, both Greek and English, and which have been always well received; and when he put some into his pocket last Friday morning, he expected the same success and the same results; but Friday was a great feast day among the Greeks,—the greatest feast day in the whole year,—one of three days which are specially devoted to wine and wickedness, in honor of their great Saint Spyridion. Not sufficiently aware of these circumstances, or of the determined hostility of the priests to all missionary operations, our dear brother, after commending himself and his work to God, went in the morning to the post office, where he deposited the last letters written to America, and on his way distributed a few tracts. These were received as usual, with apparent good will. Afterwards he went to Saint Spyridion's church, intending to go in and witness the ceremonies, and to see the saint exposed for worship. Finding the church doors crammed and the doors thronged, so that no one could enter in, he turned to come home, but seeing young men and boys in the vicinity of the church, after asking if they could read, gave them a few of the little books still in his pocket. They received them willingly, and began to read. Encouraged by these appearances, Mr. Buel came home and took a few more of the same little books, intending to give them to any one he might meet. But as soon as he came within view of the church he saw several persons making towards him with a threatening aspect. They talked loudly in Italian; he answered them in Greek that he did not understand what they said. One of them was pushed against him, and another gave him a severe blow on the shoulder. He immediately found that he was in danger and made all speed home, first walking fast, then running. He reached the house without further injury, the crowd following and running after him. They surrounded the house, their number increasing every moment, so that it was

impossible to get out and in without danger. Mr. Love and one of the Greek converts were mercifully present when Mr. Buel returned. Mr. Buel and myself were just finishing our forenoon work and dismissing the school. Two gentlemen belonging to the police followed Mr. Buel into the house, having seen the insult offered him in the street. They asked if they might make a formal complaint to the police and get assistance; but our dear brethren, Mr. Love and Mr. Buel, disposed for peace, and not wishing to bring an accusation against the Greeks, said that they hoped the clamor would soon be over, and that they would retire peaceably without more ado. In the mean time the crowd gained strength both in numbers and violence. They repeated their menaces, and their determination to break in upon us. We found then that we were in imminent danger. We retired above, to a room in the centre of the house, but we could not remain quiet in any room.

This was a moment of intense feeling and distress to our beloved sister, Mrs. Buel. She knew that her dear husband was the object of popular rage, and that it was upon him that they wanted to satisfy their revenge. What they threatened they soon effected. They burst open the door and rushed up stairs. Mr. Buel's servant met them, and with great presence of mind and dexterity diverted their attention from where Mr. Buel was, by telling them that this part belonged to Mr. Buel, viz. the school rooms below. They immediately broke open the doors, smashed the windows, and seized the books,—English, Greek, and Italian bibles, geographies, arithmetics, and spelling-books:—all went into the street. Our Sunday school library shared the same fate, and were torn into thousands and thousands of pieces. These acts were accompanied with shouts and yells of victory, which fell frightfully on our ears. Just at this awful moment, a friend, like an angel from heaven, entered. With upraised hands he said, "What is this? I thought you were all murdered. Write a note to the governor, and I will run with it." Mr. Buel wrote. Our friend disappeared in a moment, and in a few minutes after help arrived. Before help came, and while we were expecting every moment to be broken in upon, Mr. Love proposed prayer. We entered into an inner room, and knelt or rather fell upon our knees, and cried unto our heavenly Father with an earnestness and simplicity which always characterize apprehended danger. While we were upon our knees help came. The door was opened, and Major Frazer declared by his presence that we were safe.

After the house was cleared of the rabble, Major Frazer said that it would be necessary for Mr. Buel to leave the house immediately for a place of safety. Soon after, Mr. Buel was conducted to the citadel, under a strong military guard, amidst the shouts of an enraged populace, who stoned him as he went along. He reached the place of safety without being injured further than having his hat stoned off his head. Some one picked it up and gave it to him. Colonel Campbell, son of General Campbell who protected our missionaries in Burmah, rode on horseback before Mr. Buel; he received several stones; some of the guard too were cut and wounded. Mr. Buel has more than once alluded to his feelings during this walk, when the stones were whistling round his ears. After Mr. Buel was safely lodged in the citadel, a carriage was sent for Mrs. Buel and myself. Major Frazer saw us into the carriage, and said to the driver, "Drive quick,—quick." We were assailed with stones, but none entered the carriage. When we stopped Mr. Buel came forward, and the same kind friend who carried the note to the governor. A room in the citadel was appointed for us, but was not quite ready, the affair was so quick. Mr. H., the friend alluded to above, invited us to his house; when we approached it we were met by his eldest daughter weeping; as she took a little parcel out of Mrs. Buel's hand, Mrs. Buel said, "Amelia, here we are, all safe." The girl went into the house, and said to her sisters and her grandmother, "Mrs. Buel is smiling," and she wiped away her tears. This girl and her three sisters are our scholars.

I returned the same evening to Mr. Love's house, and found them much affected at what had taken place; and at the time of evening worship, when we bent before the throne of our heavenly Father, we had a new subject for petition and entreaty. Our beloved brother and sister Buel were in peculiarly trying circumstances. What the issue was to be we knew not. There were appearances of so much excitement, violence, and revenge, that we thought it extremely probable that br. Buel could not soon again appear in the streets of Corfu. Next morning I returned to the citadel, and found Mr. and Mrs. Buel peaceful and composed, waiting the events of the day. There was still much excitement, and a thousand reports circulated, some true and some false. It was reported and generally believed among the Greeks, that br. Buel entered the church and distributed books against the saint, and pointed to him, and said, "To worship *this* is idolatry." This was the bone of contention. They

would not be called idolaters, and their saint was not an idol. It was in vain that they were told Mr. Buel never entered the church, and that he never said any thing about idolatry; that what he distributed were approved by their own people, and printed at a Greek press, at Athens. The Ten Commandments, printed in a neat manner, and a few Scripture stories, forming another small book, were the innocent cause of all this distress. On Saturday noon Mr. Buel was requested by the governor to make out a statement of the affair. The governor's lady requested the same from me, for her own use. Saturday (Christmas day) was a solitary day. A few friends called to sympathize with Mr. and Mrs. Buel, and in the evening they took tea with one of the ladies of the garrison. Next day Major Frazer called to ask Mr. Buel if he had any objection to go to Athens, as it was not thought safe for him to remain longer here. Mr. Buel replied that he was perfectly willing to meet the wishes of the government and go to Athens.

Here was a new trial to us. To be separated in this way from our dear brother and sister,—our interesting school broke up, and the interests of the mission thrown into disrepute! We could only sigh, and say, "O God, thy will be done." Next day (Monday), Mr. and Mrs. Buel were requested to be in readiness to go on board the governor's yacht at five in the afternoon. Mrs. Love and myself went to the deserted and despoiled house, and got packed two or three trunks, with their most necessary articles, and hurried again to the citadel to see them once more before their departure. It was a trying scene. Mrs. Buel had been here only a few months, but perhaps few ever gained more than she the affections of those with whom she came in contact. One young lady said, "It was just as if an angel had lit down among us for a little time and then disappeared." Mr. and Mrs. Buel have been enabled to exhibit much Christian fortitude and patient submission to the will of God through all this trial. Mrs. Buel, when she left, said to me, with much emotion, "I have one request to make to you: Will you grant it? It is to write my dear mother by the first post. Tell her every thing just as it is; I know it will distress her, but I want their sympathies and their prayers." And she finished by saying, "I have much confidence in God, and have had much delight in prayer," &c. At half past five they went on board by a private passage from the citadel. Some of our friends saw them on board, and told us that they had every comfort and accommodation. They are to be landed at

Patras, and wait there till the steamer takes them to Athens. The government here have written to the British Consul, at Patras, to afford all necessary protection and assistance during their stay there. The weather is fine, and we hope soon to hear that all is well with them. May the winds and the waves have a charge concerning them, and may the little bark reach its destined port in safety. O that we may see in this affecting dispensation evidence of divine guidance and direction. How sweet to think that all things work together for good to them that love God.

Mrs. Buel repeatedly expressed her gratitude and thankfulness that, imminent as the danger was to which they and others were exposed, yet no blood had been shed; wounds and cuts had been given and received between the military and the Greeks, but no life had been sacrificed. But this awful affair was not ended without bloodshed and murder, to teach us a humbling and affecting lesson what human nature is without restraint, and instigated by revenge. And more than this, it is calculated to teach us. It throws the mind back upon itself, and induces self-examination. The inquiry occurs, Why has God permitted such awful effects to follow such an apparently trifling cause? We must leave this unanswered, and take comfort in the promise "What we know not now we shall know hereafter." Violent as the proceedings were at first, we hoped that they would subside with the disappearance of Mr. Buel. But the Greeks and the soldiers took up the quarrel, and pursued it with dreadful violence. On Friday evening several of the rioters were apprehended and put in prison. Saturday being Christmas, many of the soldiers were intoxicated, both with drink and revenge. In the evening the quarrel was severe. The military were called out. Some on both sides were wounded. Sabbath evening this disgraceful scene was again renewed, with the same results; but on Monday evening the conflict was dreadful. We could see the glancing of the soldiers' bayonets, and hear the shrieks of the wounded as they fell under the stroke. One Greek and one soldier were killed. Many were wounded, some severely, two dangerously. Our dear brother and sister left an hour or two before this crisis. I felt grateful for their escape, and glad that they were for the present spared this painful addition to their sufferings. Tuesday, strong measures were taken to restore order, and to quell the spirit of insubordination, both by the authorities in town, and the military commander in the citadel. All the soldiers are shut up in the fortress at sundown, and all the shops and public houses in town are

closed at the same hour. The consequence was no mobs have disturbed us since. But what is to be the result of all this we know not. I have just had a call from the father of one of our scholars, lamenting the departure of Mrs. Buel, and inquiring if the school is to be opened again. We propose venturing to open the school next Monday, 3d of Jan., in Mr. Love's house. But what am I to do without *help*. In the present state of my health, and the prospect of another summer before me, my spirit sinks. "O Lord undertake for me," and save my beloved school.

WAR WITH BURMAH.

The question of war with Burmah, by our last accounts from India, was a subject of some speculation, occasioned by a recent movement of the king of Ava. Tharrawaddy, the reigning king, had removed from Ava to Rangoon, taking with him his family, his army, and every thing he is possessed of, requiring for the transportation not less than from fifteen to eighteen thousand boats. A correspondent of the Friend of India, at Maulmain, under date of Sept. 28, was of the opinion that it was the intention of Tharrawaddy to attempt the recovery of the Tenasserim Provinces. We are, however, inclined to the opinion, that he intends to make Rangoon hereafter the seat of his government.

ANNUAL MEETING OF THE BOARD.

The Board of Managers of the Baptist General Convention for Foreign Missions will hold their twenty-eighth annual meeting in the meeting-house of the First Baptist Church, in New York, on the last Wednesday (27th) of April, at 10 o'clock, A. M. The Rev. Dr. Pattison, of Providence, R. I., is appointed to preach the annual sermon, and Rev. Pharellus Church, of Rochester, N. Y., to be his alternate.

BARON STOW, *Rec. Sec.*

Boston, March 18, 1842.

CHANGES IN THE BOARD.

The Rev. Robert Everett Pattison, D. D., pastor of the First Baptist Church in Providence, R. I., was elected a Corresponding Secretary of the Board, in January. We have the pleasure to add that Dr. Pattison has accepted the appointment, and will enter on the duties of his office forthwith.

A communication has been received from the Rev. John Wayland, late of Salem, Mass., dated Jan. 29, resigning his seat in the Board.

Donations,

FROM FEB. 1 TO MARCH 1, 1842.

Maine.

China, 1st Bap. church, per Rev. Hadley Proctor, 2,00

New Hampshire.

Milford, Mrs. Anna H. Bolles, 5,00

Vermont.

Townsend, 2d Bap. church, per Rev. Wm. D. Upham, 31,37

Vermont Baptist Convention, Rev. Willard Kimball tr., 38,00

Hartland, Rev. T. Grow, 5,00

74,37

Massachusetts.

Barnstable Baptist Association, George Lovell tr., collected by Rev. Joseph B. Brown, agent of the Board,

Hyannis, Bap. ch., 44,75

Harwich, " " 46,80

Orleans, " " 22,23

Brewster, " " 25,00

Chatham, " " 33,00

Osterville, " " 26,22

200,00

North Attleboro', mon. concert, per Rev. R. Morey, 5,00

Buckland, Harris Wight, per Rev. Horace Seaver, 5,00

Boston, Baldwin place church, monthly concert for February, 34,10

do., Bowdoin sq. do. do. for do., 9,04

do., Federal st. do. do. for do., 14,02

Franklin Baptist Association, Cyrus Alden tr.,

Buckland, Mrs. E. Sherwen 5,00

Montague, Elihu P. Gunn 1,00

Colrain, a few females of 2d ch., for Burman mis.,

per Miss Davenport, 5,00

Shelburn Falls, Bap. ch. 12,75

per Asa Severance, 23,75

Charlestown, Bap. ch. and soc., per C. H. Arnold, 100,00

South Boston, Baptist ch., per Thos. Richardson, 55,75

West Cambridge, Sab. school, for Burman schools, per I. Jenkins, superintendent, 15,00

Am. Bap. Anti-Slavery Society, S. G. Shipley, tr.,

Athol, Bap. ch. 7,27

do. Fem. Judson Soc., for Burman mission, 7,00

Hardwicke, Rev. E. Buck, Burman mission, 1,00

Orleans Bap. cong., do. do., 2,80

do. Fem. mis. society, do. do., 10,00

23,07

Montgomery, Miss Betsey Chapman, per Oren Parks, 1,00

Hardwick, a member of Calvinistic church, an annual subscription for Karen mission, per Mrs. Cummings, 5,00

493,73

Rhode Island.

Providence, a lady of the 1st Bap. church, for the printing of Way-

land's Elements of Moral Science in modern Greek, 300,00

New York.

Mrs. Anna Canfield	1,00
Chemung collection	4,26
Factoryville ch. mon. con., per Mr. Brooks.	3,00
Mrs. Julia A. Fox	1,00
Oswego ch., per Mr. Stedman,	17,65
Binghampton, collection and a gold ring,	15,70
Rev. J. M. Cooley	1,00
J. P. Cooley	10
Miss M. J. Cooley	5
O. J. Noble	50
Lewis Staughton	2,00
Miss Nancy Hayes	25
Miss C. Barnes	25
Rev. Caleb Hayes	50
C. F. Hayes	50
Mrs. Harriet Gray	25
B. Eldridge	25
Mrs. Sarah Eldridge	25
Miss I. G. Myrick	50
Mrs. R. H. Hyde	3,00
Smithville 1st church, with gold beads,	13,08
Rev. P. Taylor	1,00
Broome and Tioga Association, C. Salisbury tr., with 2 pair socks,	41,50
J. Brown,	1,00
Mrs. Emily Brown	50
Miss B. M. Brown	50
Miss Hannah Brown	6
Lebanon church, in part of subscription,	4,89
Worcester Association, J. Hayden tr.,	39,65
Chenango Association, C. Randell tr.,	229,36
Otsego Associa., G. Bridge tr.,	96,59
Reuben Palmer	1,00
Richfield church, in part of subscription,	13,75
A friend	8,36
Oneida Association, E. Palmer tr.,	406,24
Jewelry and socks sold	3,00
Onondaga Association, W. Fillmore tr.,	148,19
A. Wheeler	1,00
Cayuga Association, A. Case tr.,	137,17
Russell Chappell	2,00
Curtis Coe	3,00
Simeon Knight	1,00
Perry Cornell	35
Ontario Association, A. Spear tr.,	174,77
Rev. William Witter	1,00
Edwin Witter	1,00
Canandaigua collection per Rev. Alfred Bennett,	17,75
Agent of the Board,	1,399,72
Woodville Baptist ch., per N. N. Wood,	2,00
Schenectady Bap. ch.	31,99
do. Young Peoples	
Missionary Society	10,00
do. Fem. Mis. Society	13,83
	55,82
	1,457,54

Pennsylvania.

B. McAfee	50
J. McAfee	50
Henry Groves	25
T. Wilder	50
Bela Adams	50
J. W. Fassett	25
J. Parkhurst	50
J. Harkness	50
Miss Desire Bennett	25
Isaac Cooley	1,00
J. T. Burdick	1,50
W. T. Burdick	31
Miss L. A. Burdick	31
Rev. J. R. Burdick	1,50
Canton, collection,	10,50
H. D. Burdick	50
Man-field, collection,	3,18
Mrs. Lucinda Reynolds	1,00
Miss Lucy Reynolds	18
Calvin Reynolds	25
Isabella Reynolds	25
Miss Henvilla Gray	10
East Sullivan, collection,	6,50
Tracy, collection,	11,00
Canton corners, collection,	1,25
Leroy, friends to missions,	1,38
Monroeton	5,05
Joseph Robinson	12
Smithfield, collection,	33,50
George West	50
per Rev. Alfred Bennett,	—
Agent of the Board,	83,63

South Carolina.

State Convention of S. Carolina,	
Alex. J. Lawton tr.,	
For Burman bible	4,50
General fund	236,62
Edgefield Bap. Assoc.	151,88
	393,00
Edgefield Baptist Association	
Edgefield Bap. church	50,00
Rev. Wm B. Johnson	50,00
	100,00
per Rev. Dr. Johnson	493,00

Ohio.

Portage Baptist Association, John E. Jackson tr., per O. Osgood,	25,00
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Kentucky.

Bethel Fem. B. M. Soc.	28,00
Bowling Green, a few females,	
per Mrs. C. A. Pendleton,	16,00
do. do., N. P. Loving,	5,00
	49,00
Louisville, Rev. A. Willard,	3,00
	52,00

Illinois.

Rev. J. M. Peck, per Rev. Alfred Bennett, Agent of the Board.	12,24
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Legacies.

New York State. Mrs. Freelove Davis, deceased, to be expended under the direction of Dr. Judson,	21,50
do. do., Hugh Hartsough, deceased, per H. L. Hartsough,	100,00
per Rev. A. Bennett, Agent of the Board,	121,50

\$3,112,01

H. LINCOLN, Treasurer.

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